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THE INCREASE OF THE
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THE INCREASE OF THE EPISCOPATE

BY

C. E. A. BEDWELL

WITH AN INTRODUCTION BY

EDGAR JACOB, D.D.

BISHOP OF ST. ALBANS

WITH MAPS

LONGMANS, GREEN, AND CO.

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PREFACE

RECOGNITION is gratefully accorded to the kindness of the Editor and the courtesy of the publishers (Messrs. Spottiswoode & Co.) of the *Church Quarterly Review*, which have rendered possible the republication of the articles constituting the foundation of the following pages. They formed the first of a series by different writers advocating measures of Church reform needed "in order that the Church may be made more efficient from a business point of view for its work." The importance of this efficiency is the foundation of the plea for an increase of the Episcopate. A desire to do something to secure it has made the writer of these pages, after giving much time and thought to the subject, to venture to publish the result of his labours.

Nine years ago the bishop of the diocese visited the Mission Church in which he has been duly

licensed to officiate as a lay reader. A children's service is held in a room behind the church. One of the children put the question, "Why doesn't the bishop come to see us?" There was the usual stereotyped answer: "Because he has not the time." Again and again in diocesan and parochial work the complete inability of the bishop to care for his flock with real personal knowledge under existing circumstances has thus and in other ways been driven home with increasing force. If this be the experience of a layman, who can gain his acquaintance with Church affairs only in the time when he is free from his daily work, then how much more must it be felt by the parochial clergy in whose cure of souls the bishop should have a real share.

This little book is intended as an appeal to Churchmen to promote the efficiency of the Church in the care of God's people. Unfortunately the ordinary Churchman has no idea of the extent to which insufficient episcopal oversight affects at innumerable points the general work and life of the Church. He criticises the bishops, but those criticisms should really be directed against the disadvantages under which they labour. It is hoped, therefore, that readers will recognise that such criticism as has seemed

Y. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

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Y. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

necessary in the following pages is, almost invariably, of conditions and not of individuals.

An effort is made to present an ideal of episcopacy as it appears to the mind of an ordinary layman with no special capacity; and, then, to outline the path by which the Church of England might endeavour to approach it. People of all sorts and conditions—some unknown personally to the writer—have assisted in the writing and revision of the book. To this generous co-operation and assistance is due, humanly speaking, whatever in this piece of work may contribute to the furtherance of an important matter of Church reform.

C. E. A. B.

CLAPHAM, S.W.

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INTRODUCTION

I GLADLY write a few lines of preface to Mr. Bedwell's book. I must guard myself against being held responsible for all his detailed suggestions, and especially as to the Province of London in chapter v.; but the great value of these chapters, to my mind, consists in the historical survey of the movement for increasing the episcopate up to the present time, and in the fact that the writer has really thought out the whole matter, whereas the isolated patchwork measures that have been passed during the last seventy years have frequently had no regard for the whole Church, and have been subsequently altered. Nothing, for example, can have been worse than the error perpetrated in 1846, when six rural deaneries (now happily restored) were transferred from Rochester diocese to Canterbury, and all Essex and Hertfordshire were added to Rochester with which they had

no natural connection, nor can I acquit the authors of the St. Albans Bishopric Act of serious mistakes which will be, I trust, amended in due course. A scheme by which a million and a half of souls, in two counties kept permanently apart by London, distributed among upwards of 630 benefices and served by upwards of 1000 clergy can form a single diocese is wholly indefensible. From experience of a manageable homogeneous diocese in the north, and comparing it with the diocese of St. Albans, I can come to but one conclusion, and I trust that the efforts of Churchmen in the future will be not for one or two new dioceses only, but for a reasonable scheme by which, as the population increases and funds are provided, without the necessity of separate Acts of Parliament, new dioceses may be established, old boundaries revised, and cathedral chapters formed.

EDGAR ALBAN.

March 1, 1906.

CHAPTER I

A DESIRE FOR REFORM

THE late Canon Overton found that his study of the eighteenth century carried him forward out of the darkness into the brighter light which rose above the horizon of the nineteenth century. Hence, in the volume which bears the somewhat misleading title, *The English Church in the Nineteenth Century*, he brought his historical survey down to the year 1833. The period was undoubtedly one of change. Reform was in the air. Parliament had received attention in the previous year, the turn of the municipal corporations was to come in 1835, and men's minds were directed to changes in more than one direction which seemed desirable in the Church's system. There was a party whose reforming zeal could hardly be distinguished from a desire for destruction. Their star was so far in the ascendant that the Church Temporalities Act of 1833, by which

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ten out of the twenty-two bishoprics of the Church of Ireland were swept away, readily received the assent of the reformed Parliament. During the debate which followed Lord Althorp's¹ speech in introducing the Bill upon February 12, 1833, Mr. Goulburn, M.P. for Cambridge University, and afterwards Chancellor of the Exchequer, asked:—

“On what principle was it that the noble Lord found that the area of Ireland was insufficient for twenty-two bishops, or that the present number was only required in England? There was not one who would not think that it would be an advantage to divide the area of the bishoprics in England, so that the hierarchy might exercise an effectual and constant control over the people. In the early ages of the Church there had been always a great number of small bishoprics, because it was found that the duties of the higher clergy were better performed when they had to superintend only a small space, and that was the more necessary when they were surrounded by people of different persuasions.”²

¹ Lord Althorp was Chancellor of the Exchequer, but retired from public life in the following year on becoming Earl Spencer by the death of his father.

² 15 Hansard's *Debates*, 589.

Doubt may be felt as to the existence of the general agreement with Mr. Goulburn's desire for an increase of the Episcopate in England, but the reference to the primitive ideal shows the direction in which were turned the thoughts of some who sought only the welfare of the Church. It was the deep sense of the wrongs sustained in the suppression of these Irish bishoprics which was the immediate cause of bringing together Richard Hurrell Froude, Hugh James Rose, John Keble, John Henry Newman, and William Palmer, and led to the formation in the autumn vacation of the year 1833 of the Association of Friends of the Church.¹ No. 33 of the *Tracts for the Times* gave expression to a feeling which was by no means confined to those directly associated with the writer. Its aim was to set before men the ideal of primitive Episcopacy derived from the vast array of facts collected by Bingham in his *Origines Ecclesiasticæ*. An extract from the Tract will recall Bingham's conclusions :—

“Large dioceses are the characteristics of a

¹ William Palmer (of Worcester College, Oxford), *Narrative of Events connected with the Publication of the Tracts for the Times* (1843), pp. 5 sq.

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Church in its infancy or weakness; whereas the more firmly Christianity was rooted in a country, and the more vigorous its rulers, the more diligently were its sees multiplied throughout the ecclesiastical territory. Thus, St. Basil, in the fourth century, finding his exarchate defenceless in the neighbourhood of Mount Taurus, created a number of dioceses to meet the emergency. . . . Few persons, who have not expressly examined the subject, are aware of the minuteness of the dioceses into which many parts of Christendom were divided in the first ages. Some churches in Italy were more like our rural deaneries than what we now consider dioceses; being not above ten or twelve miles in extent, and their sees not above five or six miles from each other."

At various times during the intervening seventy years there have been both clergymen and laymen who have endeavoured to set before their fellow-members of the Church of England an ideal of Episcopacy which should approximate to that prevailing in the primitive Church, and which through all ages has been shown by the guidance of the Holy Spirit to be essential if the Church is to respond to her high vocation. Frequently

their efforts have been thwarted by the indifference and even direct antagonism of the episcopal body, and the result of this has been disastrous.

The writer of Tract 33 did not intend "to insinuate the necessity of any immediate measure of multiplying the English sees or appointing suffragans . . . but to show that the genius of our ecclesiastical system tends towards such an increase, and that the only question to be determined is one of time." His statements were "also made with a view of keeping up in the minds of Churchmen a recollection of the injury which the Irish branch of our Church has lately sustained in the diminution of its sees." He also made reference to Lord Henley's pamphlet,¹ which advocated an extensive rearrangement of boundaries of dioceses, and the constitution of six new ones, of which the bishops were not to have seats in Parliament, and were to derive their incomes from a redistribution of episcopal revenues.

The portion of Lord Henley's plan which sought to secure a more adequate income for

¹ *A Plan for a new Arrangement and Increase in the Number of Dioceses of England and Wales.* By Robert Henley Eden. 1834.

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the poorer bishoprics by the redistribution of episcopal revenues had been anticipated by Dr. Watson. Upon his appointment to the see of Llandaff fifty years before, he urged Lord Shelburne to pass “a Bill to render the bishoprics more equal to each other, both with respect to income and patronage; by annexing, as the richer bishoprics become vacant, a part of their revenues, and a part of their patronage, to the poorer. By a Bill of this kind, the bishops would be freed from the necessity of holding ecclesiastical preferments, *in commendam*—a practice which bears hard on the rights of the inferior clergy. Another probable consequence of such a Bill would be a longer residence of the bishops in their several dioceses; from which the best consequences, both to religion, the morality of the people, and to the true credit of the Church might be expected; for the two great inducements to wish for translations, and consequently to reside in London, namely, superiority of income and excellency of patronage, would in a great measure be removed.”¹ His plans were published in 1783 in the form of a letter to the Archbishop of Canterbury (Corn-

¹ *Anecdotes of the Life of Richard Watson*. By Richard Watson (1818), i. 156.

wallis), but naturally, at that date, met with an unfavourable reception.¹

The subject of Church reform, in which the position of the Episcopate occupied a prominent place, was receiving so much attention that Sir Robert Peel, immediately upon the formation of his first Government—the first, too, in which Mr. Gladstone held office—recognised that he must take action. With the approval of the Archbishop of Canterbury (Howley) and the Bishop of London (Blomfield) he advised the King to appoint a Royal Commission. The warrant was issued on February 4, 1835. Five out of twelve members² were bishops. Within six weeks they drew up their first report. They made liberal use of Lord Henley's plan to remove the disparity which existed in the sizes of the dioceses, but distinctly stated that they were not prepared to recommend any increase in the total number of bishops.

¹ See *Dictionary of National Biography*: "Richard Watson."

² The Archbishops of Canterbury and York (Dr. Vernon Harcourt), Lord-Chancellor Lyndhurst, Earl of Harrowby, Bishop of London, Bishops of Lincoln (Dr. Kaye) and Gloucester (Dr. Monk), Sir Robert Peel, Henry Goulburn, M.P., Charles Watkins Williams Wynn, Henry Hobhouse, and Sir Herbert Jenner, Dean of Arches.

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While declining to carry out the principal item in Lord Henley's proposals, the Commissioners had the wisdom to adopt two good features of it for their general shuffle of dioceses. First, they were evidently impressed with the desirability of following as nearly as possible the boundaries of the counties; and, secondly, their "great object" in arranging the diocese of London was to bring the Metropolis and the suburban parishes under the jurisdiction of the same bishop. Hence, for the boundaries of the diocese they adopted those fixed in the previous year to comprise the metropolitan district. Two new dioceses of Manchester and Ripon were to be formed, but the original number maintained by uniting Bangor with St. Asaph and Bristol with Llandaff. Upon the question of finance they pointed out that the episcopal incomes were likely to diminish, owing to the depreciation of property. An adequate income for each bishop could not be provided, therefore, by a general redistribution. As the most obvious mode of supplying the deficiency, the Commissioners proposed to annex permanently to some of the poorer bishoprics certain cathedral preferments, particularly in the chapters of St. Paul's and Westminster, on account of their

position in the Metropolis. Summing up the whole question of incomes, they were of opinion "that where the annual income of a bishop amounts to £4500 it is not necessary to make any addition, nor would we recommend any diminution, unless it exceed £5500; but we think that the two Archbishoprics, and the Bishoprics of London, Durham, and Winchester ought to have a larger provision than the rest."¹

The second report of the Commissioners was published a year later. In the meantime strong objection had been made to more than one of their proposals. In the case of the union of Bristol with Llandaff they gave way, and suggested the division of the former between Gloucester and Bath and Wells. In the third report they reverted to the original suggestion, and proposed that the Bishop should reside alternately in Gloucester and Bristol. But concerning the proposed transfer of parishes in the diocese of Winchester and county of Surrey to the Bishop of London they remained firm. "The advantages which will result from placing the Metropolis and the suburban parishes under one

¹ *First Report of Commissioners to consider State of the Established Church* (1835), No. 54, p. 9.

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jurisdiction appear to us," they reported, "to outweigh any inconvenience which can be apprehended from this arrangement."¹ As an afterthought the union of Sodor and Man with Carlisle commended itself to them. The proposal raised a storm of opposition. Among the protests was "A memorial from certain clerical and lay members of the Church of England." The last of their five objections declared the guiding principle:—

"That it has been the uniform wisdom of our Church gradually to increase the number of her bishops, in proportion to the increase of her population and of her inferior clergy; and although other pressing exigencies of the Church, or circumstances of the times, may render it advisable for the present to delay this great benefit, still it is not desirable to go against former practice in this point by actually diminishing the whole number, or to destroy a bishopric which is a sort of memorial of happier days, when

¹ *Second Report of the Commissioners* (1836), No. 36, p. 2. The scope of the inquiry of the Commissioners was much wider than the discharge of episcopal duties, but the recapitulation of the other recommendations would be beyond the object of the present work.

the size of the dioceses permitted a more direct and minute extension of the fatherly advice and superintendence of the diocesan."

The first signature to the memorial was that of W. E. Gladstone, M.P., and among others were those of T. T. Carter, Wm. Palmer, Isaac Williams, E. B. Pusey, J. Keble, and J. T. Coleridge.

Sir Robert Peel's Government, formed at the desire of the King after his dismissal of Lord Melbourne, had lasted only a few months, and the latter again came into office. He had continued the Commission, so that when the recommendations of the Commissioners came before Parliament for sanction in the Bill of 1836 there was practically no opposition. The Commissioners had been quite unanimous. One, at least—the Archbishop of Canterbury—was fully satisfied with the result.¹ The Act constituted the Ecclesiastical Commission and authorised the Commissioners to carry out by Order in Council the recommendations of the Royal Commission respecting the rearrange-

¹ "Had it been proposed to have a smaller number of bishops than were necessary for the efficient discharge of the episcopal functions, he should never have given his consent to the Report."—32 Hansard's *Debates*, 135.

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ment of dioceses. Various orders, making a general alteration of boundaries throughout the country, were approved from time to time during a long period of years.

Bristol was united with Gloucester—a false step which was not retraced until sixty years later—and Ripon was formed by Orders in Council dated October 7, 1836. It was the first diocese constituted since the reign of Henry VIII., who founded six out of the twenty-eight proposed by Archbishop Cranmer. Local opposition to the union of Sodor and Man with Carlisle was not to be stifled, and another Act was passed in 1838, with the acquiescence of the bishops, hesitatingly given, to relieve the Commissioners of the obligation to carry out that portion of the original Act.

On July 7, 1843, a petition against the union of St. Asaph with Bangor was presented to the House of Lords by Bishop Denison. In accordance with the practice of the Upper House, the Bishop made a speech on presenting the petition as to the need for increase of the Episcopate, particularly referring to the suggested constitution of a see of Manchester. He alluded to the suggestion which had been put forward to supply

the deficiency by the revival of the office of suffragan bishop. The Bishop regarded this proposal as a "further aggravation of a great existing evil—the diminishing the intercourse, at present unfortunately too small, between the bishops and the clergy," and declared that "the division of dioceses was the true remedy for the evil."¹ When the see of St. Asaph became vacant by the death of Dr. Carey in 1846, the Bishop of Bangor (Bethell) refused to undertake the duties of the two dioceses. His action decided the fight which Lord Powys had for years been waging against Archbishop Howley. Honour is due to the layman who—whether from local patriotism or in the interests of the Church is not of material importance—maintained the separate existence of the see against the efforts of the man who should have been its principal defender. Upon the settlement of this difficulty by the repeal of the statute² a counter-proposal brought before the House of Commons for the formation of a large number of sees was withdrawn by Mr. Frewen. Nevertheless, its introduction was

¹ 70 Hansard's *Debates*, 734.

² 6 & 7 Will. IV. c. 77, repealed by 10 & 11 Vic. c. 108, embodying the recommendations of a Commission appointed in 1847 to decide the whole matter.

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described by the Rev. W. Palmer as a "striking sign of the times."¹

Lord John Russell on coming into office had quickly given serious consideration to the necessity for an increase of the Episcopate. He addressed a letter to the Primate stating the opinion of the Government that four new bishoprics ought to be formed. "One of these," he wrote, "would be Manchester; another might comprehend Nottinghamshire and part of Yorkshire; a third, by a better division of dioceses, might relieve the Bishops of London and Norwich of some parts of their labours; the fourth would probably comprehend Cornwall."² But before proceeding further he was naturally anxious to have the assistance of the bishops. The Archbishop brought the matter before them at a meeting on the subject, and they agreed that there was *primâ facie* ground for proposing the creation of four new bishoprics.³ With such small encouragement the Premier showed his anxiety to legislate by adding to the Bill, which con-

¹ W. Palmer, *A Renewed Inquiry into the Possibility of Obtaining Means for Church Extension, with Special Reference to an Increase of the Episcopate* (1848).

² Spencer Walpole, *Life of Lord John Russell* (1889), i. 474.

³ 94 Hansard's *Debates*, 237.

firmed the separate existence of St. Asaph and Bangor and formed the Bishopric of Manchester, a clause giving power to form three other dioceses. He appointed a Commission, of which half the members were bishops, to suggest the districts most suitable to be relieved at some future time by means of this latter provision. But later he was obliged to drop that section, as the bishops would give no real support. The Act of 1847, therefore, formed only one new diocese, Manchester, of which Dr. James Prince Lee was appointed first bishop. The precedent was first established of giving the Bishop a seat in the House of Lords by rotation. More than thirty years were to pass before Lord John Russell's complete proposals received the assent of Church and Parliament, but it has to be remembered that in the first place it was the Church's rulers who blocked the way.

A pause in the activities of Church and State and a series of changes consequent upon the death of both Archbishops afford a convenient opportunity for a survey of the position. For nearly twenty years there had been a strong body of opinion in favour of an increase of the Episcopate. Many of the presbyters and laity

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had been keen advocates of a step felt to be absolutely necessary for the efficient working of the Church. The State had been ready to do its part immediately in sanctioning any proposals approved by the Church, which, while Convocation was still dumb, was represented officially only by the bishops. During the later years Lord John Russell had made a definite offer. The impartial historian, whatever may be his political predilections, must admit that the step was taken from conviction as to the necessity of the situation. Before the middle of the nineteenth century the Church of England might have quadrupled the increase which was actually made in the Episcopate. The only obstacle, apart from some small difficulty as to ways and means, was the opposition of the bishops. The conception of the office had undergone a change, and the bishops themselves were beginning to realise the fact. There had been a slight modification as to the income necessary to maintain the episcopal dignity. The Royal Commission of 1835 seemed to regard £4500 per annum as the desirable minimum, but the income of the first Bishop of Manchester was fixed at £4200.

CHAPTER II

PROGRESS OF THE MOVEMENT FROM 1855 TO 1905

WHEN the Church in the province of Canterbury regained, in the middle of last century, a corporate voice by the revival of Convocation, one of the first matters considered was the need for an extension of the Episcopate. Six years had passed since Samuel Wilberforce had been called from the Deanery of Westminster to the oversight of the diocese of Oxford. Men had watched this comparatively young priest placed in a conspicuous position, striving with indomitable energy towards an ideal of Episcopacy which was unfamiliar, and to many quite original in its exacting demands upon the holder of the office of bishop.¹ No doubt he had failings, but his ceaseless activity, his untiring attention to details, his

¹ The object of the *Life of Bishop Wilberforce*, written by Archdeacon Daniell (1891), is to present him as the "remodeller of the Episcopate."

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desire to know and be known by all within his diocese, his powers of organisation, combined with natural abilities and a deep spirituality, which made itself felt to the great strengthening of souls at such times as ordination and confirmation, united during a quarter of a century to establish an impression of the duties of a bishop which still prevails, though often distorted in some of its main features. More than one parliamentary inquiry had been conducted into matters bearing upon the duties and emoluments of the Episcopate. But in 1851 a number of Churchmen took action by presenting an address to her Majesty upon the subject of Church extension. It was signed by the two archbishops, seven bishops, and ninety-eight laymen, and contained the following paragraph:—

“The overwhelming duties, which now devolve upon some of the bishops, owing to the enlarged population, and the happy circumstance of an increase also in the number of clergy, appear to make it desirable that there should be a corresponding increase of the Episcopate, and if your Majesty, in your wisdom, should see fit to recommend such a measure, the revenue and

residence of the deanery in some places might be made available where fitting circumstances concur."

The Marquis of Blandford moved the House of Commons to draw the attention of the Crown to the condition of the Church, and in the course of a long speech dealt with the position of the Episcopate. The motion led to a somewhat acrimonious debate, in which serious charges of greed and indolence were brought against the bishops and other dignitaries of the Church, not only by those who were avowedly her enemies, but also by professed Churchmen. No doubt their indictments could not in all cases be fully proved, but they unmistakeably demonstrated the low standard which prevailed at the time. Mr. Beresford Hope well expressed the aim of the sound reformers:—

"If they multiplied their bishops, they must multiply their cathedrals, and they must not be cathedrals, as they are now, where the canons might or might not attend, as they thought proper. There must be working bishops at the head of the working mother churches of the district allotted for each diocese. The improve-

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ment must not be effected by a half measure, which would only defer that inevitable day when, if Episcopacy was retained amongst them, it must be retained as a practical working body.”¹

In the next year the Marquis of Blandford followed up the address to the Crown, which had received a non-committal reply, by a Bill embodying proposals for an increase of the Episcopate. He advocated the proposed combination of the offices of bishop and dean, and suggested as a first step its application to Westminster and Bristol. The Ecclesiastical Commissioners were to advise the Queen as to the division of dioceses which the bill proposed to effect by Order in Council. The funds for the endowment of new bishoprics were to be provided by the saving from the decanal incomes and a reduction in some of the episcopal incomes. The Archbishop of Canterbury was to have £10,000, the Archbishop of York £8000, the Bishop of London £6000, and the Bishops of Winchester and Durham £5000 each. The income of each new bishopric formed under the bill was to be £2500 per annum, and for every bishop of an

¹ 118 Hansard's *Debates*, 74-5.

old see not less than £4000 per annum. By this arrangement it was calculated to provide the endowment for sixteen or eighteen new sees. Mr. Walpole, as Home Secretary, on behalf of the Government gave his assent to the two main principles of the Bill, "firstly, to increase the Episcopacy of the country by the erection of new sees; and secondly, to provide for the better management of episcopal revenues."¹ The Bill was withdrawn by its promoter on receiving a pledge from the Government to deal with the whole subject. Before the end of the year—on November 10, 1852—the Cathedral Commission,² consisting of four bishops, four priests, and five laymen, was appointed, and, among other things, was required to suggest such measures as would render the cathedral and collegiate churches and their revenues available in aid of the erection

¹ 120 Hansard's *Debates*, 1340.

² The original members of the Commission were the Archbishops of Canterbury (Sumner) and York (Musgrave), the Marquis of Blandford, who refused to sign the report, the Earl of Harrowby, the Bishops of London (Blomfield) and Oxford (Wilberforce), Sir John Dodson, Sir John Patteson, Sir William Page Wood (afterwards Lord Chancellor Hatherley), Dr. Wordsworth (afterwards Bishop of Lincoln), Dr. Hook, Revs. John Jackson and William Selwyn. Dr. Jackson resigned on being made Bishop of Lincoln, and his place was taken by the Rev. H. Montagu Villiers.

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of new sees, or of other arrangements for the discharge of episcopal duties. In their first address to the Queen, Convocation respectfully drew attention to the fact that, although the population of England had been doubled in the previous half-century, the number of English and Welsh bishops had remained practically the same for three centuries. The first report of the Commission was devoted mainly to stating the facts of the situation. The second urged the immediate constitution of Cornwall into a diocese. The third and final report, written by Bishop Wilberforce¹ and presented in 1855, marks a distinct stage in the efforts towards reform. The Commissioners recognised that in dealing with the subject it was not sufficient simply to consider the numbers of the population, but that regard must also be paid to the extent of territory, facilities of communication, number of benefices and clergy, and the moral and intellectual condition of the people. Their first recommendation was:—

“That a permissive Bill should be framed and introduced into Parliament (similar to the Act 31 Hen. VIII. c. 9) empowering your Majesty and

¹ *Life of Bishop Wilberforce*, by his son, ii. 285.

your Majesty's successors to divide any diocese, under certain conditions of territory and population; and with the consent of the Bishop where it is proposed to effect the division before the avoidance of the see."

The Act to which reference is made should be distinguished from the Act (26 Hen. VIII. c. 14) for appointing suffragan bishops, of which the Commissioners would not recommend the revival¹ as urged by the Marquis of Blandford. A new see was not to be erected until a sufficient income and residence were provided, and for these funds were to be supplied by local contributions and out of episcopal property in the hands of the Ecclesiastical Commissioners. The Commissioners reluctantly gave their sanction as a temporary expedient, when the funds could be found in no other way, to the union of the offices of bishop and dean.

Four places were specified—St. Columb (for Cornwall), Westminster, Gloucester, and Bristol (to be again made independent sees), and Southwell—as offering special claims and facilities for

¹ Archdeacon Hale delivered a powerful charge in favour of it in 1856.

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the creation of additional bishoprics. It was more than twenty years before the recommendations were carried into effect and the diocese for Cornwall was formed by the creation of the Bishopric of Truro in 1876.

The idea of making Westminster into a separate diocese has never met with any general acceptance. The State has been wiser than the Church in according special treatment to it under the London Government Act of 1899. In fact, the claim of Westminster to the status of a city found support in the consideration that it had been the seat of a bishop.¹

The suggested separation of Gloucester and Bristol showed that a short time had sufficed to bring conviction as to the undesirability of the union. Southwell, the fourth diocese mentioned, consisting of the counties of Derby and Nottingham, was formed by the Bishoprics Act of 1878.²

¹ See *London Government Act*, 1899, by G. P. Warner Terry and P. B. Morle, p. 150, where references are given to the various authorities. The letters-patent confirming to the metropolitan borough the status of city were issued October 27, 1900.

² The Bishop of Lincoln (Jackson), writing to the Commissioners to urge the constitution of this see, said that "a bishop who should wish to preach in every church in the

The proposals thus dealt only with the places which were in need of immediate relief, though they did not receive it for a considerable length of time. The Commissioners also recorded their opinion that there were others in which it was desirable that new sees should be founded, and drew attention to seven. Local efforts of considerable importance had been made towards the formation of a see of Newcastle, but it was not authorised until twenty-three years later. The Commissioners understood that a local movement might be expected for the creation of a new see at Liverpool, but that had to wait the same length of time. They drew attention to the size of the diocese of St. Davids, of which the three bishops concerned had urged the division. Yet nothing has been done, despite strenuous efforts at different periods. The diocese still contains five whole counties and a portion of a sixth. The population at the census of 1851 was 211,760. At the last census the total was 509,943.

The Commissioners suggested a see at Coventry

diocese, and should devote one Sunday to each parish, would require more than fifteen years to make the circuit."

—*First Report of the Commissioners* (1854), p. xvi.

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for the relief of Worcester, but that has been abandoned in favour of a see of Birmingham, which, after the lapse of half a century, is now an accomplished fact. Another recommendation, by which Suffolk was to form a diocese, with St. Mary's, Ipswich, as the cathedral, still remains for adoption. They had received a memorial in its favour, and this has had innumerable successors. The population, it is true, has increased by more than 60,000, but in these days the episcopal supervision of such a number is regarded as a mere bagatelle. That the diocese of Norwich contains 900 parishes is a fact which distresses but few people. The recommendation that Rochester should be relieved by the formation of St. Albans was carried out in the Act of 1875.

Finally, the Commissioners proposed that Bath should be taken from the dioceses of Bath and Wells and Salisbury on account of their large acreage. The object was attained to some extent by the re-formation in 1897 of Bristol diocese, which now has a population of 460,000. But the Commissioners in 1855 did not intend that the diocese should consist of more than the city and suburbs, with a population of about 220,000. The Commissioners also considered the provision

to be made in cases where a bishop is disabled for the active discharge of his episcopal duties by old age, bodily infirmity, or other cause. They would not recommend the revival of the office of suffragan bishop, but inferred, "from the use of other parts of Christendom, that the appointment of coadjutor bishops, *cum jure successionis*, is the most safe and efficient remedy in the cases supposed," and made a recommendation for a statute to be framed to that effect.

Foreign affairs claimed the attention of the Government and the country, so that nothing was done to carry out these recommendations. The inquiry of another Commission,¹ which sat in 1857, was confined to the state of religion in the dioceses of Canterbury, Winchester, London, and Rochester. Its appointment arose from the arrangement which had been made to transfer, at the next avoidance of the see of Winchester, the Surrey parishes to the diocese of London. The Commissioners were required to consider whether this would be the best arrangement for the redis-

¹ It consisted of the Archbishop of Canterbury (Sumner), the Earl of Harrowby, the Earl of Chichester, Mr. S. H. Walpole, Sir Stephen Lushington, Sir Travers Twiss, and the Archdeacons of London (Sinclair), Winchester (Wigram), and Essex (Jones).

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tribution of episcopal duties within the area of the four dioceses. Naturally there was urged upon them the desirability of constituting a new diocese, as that was reasonably considered to be the most obvious course to relieve the situation. The proposal that Westminster should again become a bishopric seemed to them "open to many and serious objections." Besides the difficulties of providing an endowment and settling a convenient boundary, it appeared to them most important that the dignity and position of the see of London should in no way be impaired. A number of Hertfordshire laymen offered to provide the sum for restoring St. Albans Abbey so as to be worthy to be a cathedral church, but the Commissioners did not see their way to accept it, owing to the difficulty of providing an endowment and the possible objection that other parts of the kingdom were in more urgent need of attention than the area covered by their inquiry. Nevertheless, although the Commissioners confined themselves to a redistribution of work among a population of nearly five million souls and 1900 beneficed clergymen, with a more than ordinary number of curates, they could not deny that "the creation of an additional see

would be highly conducive to the well-being of the Church and the spiritual benefit of the vast population inhabiting the Metropolis and the adjoining counties.”

Bishop Wilberforce presented a petition from 217 clergy to the Upper House of Convocation on February 12, 1858, in support of a “permissive” Bill, but they took no action. Two years later Lord Lyttelton began in Parliament his long series of efforts for an increase of the Episcopate. On the second reading of the Subdivision of Dioceses Bill in 1861, he claimed that it merely gave expression to a large body of public opinion. A weighty memorial from laymen had been presented to the Prime Minister, and the Primate had received a petition from more than 6000 clergymen. The Bill proposed to follow the recommendations of the Commission, and give authority to a central body—the Ecclesiastical Commissioners, because there was none other at all suitable—to constitute new dioceses, but without any limitations upon their powers by way of conditions as to population, size of territory, or number of benefices. On account of this omission even Bishop Wilberforce would have preferred that Lord Lyttelton should with-

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draw the Bill and bring in amended proposals, but on a division the second reading was carried by four votes as an expression in favour of an increase in the Episcopate.¹ The Bill was rendered useless in committee, and returned with so few friends that at the next stage it was thrown out by a majority of fifty-seven. Nevertheless, the subject was very much alive at the time. It was one of the first discussed by the York Convocation, which sat for business in that year, and was also dealt with by the memorable Church Congress at the end of 1861. A committee of the Lower House of Canterbury Convocation sitting in the same year, with Dr. Wordsworth² as chairman, produced a useful report. They recommended the revival of suffragan bishops, and urged that a petition should be presented to the Crown for

¹ The Bishop of Carlisle (Waldegrave) was the only bishop to vote against it, although the others, according to the Bishop of London (Tait), assented "with great qualms of conscience." The latter advocated the revival of the office of suffragan bishop to be held by the deans as an addition to their duties. "He had himself held the office of dean for seven years, and two years out of the seven were lost in vain attempts to find out what were the distinct duties of his office."—161 Hansard's *Debates*, 1948.

² A letter which he wrote to Viscount Dungannon gave a great stimulus to the effort made at this time.

a "permissive" Bill containing conditions as to the territory and population necessary for the new dioceses. The endowment was fixed by the Lower House at £1500 per annum. The committee also approved a proposal, which had received the sanction of York Convocation, for the formation of a society for the extension of the home Episcopate, upon the same lines as that which had done good work for the Church in the Colonies. The Upper House, on the motion of Bishop Wilberforce, resolved that this report, together with an important lay memorial, should be referred to a committee consisting of bishops of both provinces, together with any Irish bishops who were ready to give their counsel, but there seems to be no record that it was ever called together or did anything.

The next occasion upon which the subject came before Convocation was upon a motion that an address should be presented to the Crown asking for the formation of a diocese of Cornwall; but the Government declined to deal with one area "apart from the consideration of the general question of a readjustment of the boundaries of dioceses and an increase in the

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Episcopate.”¹ The result was to enlarge the scope of the various efforts which were being made at the time.

It would be tedious to record in detail the numerous petitions and addresses presented to Convocation, the Crown, and Parliament during the next few years, and culminating in Lord Lyttelton's second Bill, introduced in 1867, to form dioceses of Cornwall, Southwell, and St. Albans. When the Bill reached the Commons they insisted on an amendment which deprived the new bishops of a seat in the House of Lords, and another, which might have had the effect of giving them incomes considerably lower than those of their brethren. Rather than agree to these proposals, the bishops preferred not to have any increase in their number, and once more the efforts of years effected no tangible result. In this difficulty it was natural to look round for some other means of relief for bishops who had unwieldy dioceses. It was also desirable to improve the provision for the oversight of the diocese when the bishop was incapacitated by old age or infirmity. The latter was given by the Bishops' Resignation Act of 1869. The Act repealed the

¹ *Chronicle of Convocation*, April 19, 1863, p. 1449.

Incapacitated Bishops Act, 1843, which had been obtained by the bishops and passed through both Houses of Parliament almost without discussion. It provided for the discharge of the duties of a bishop certified by a Commission to be incapable through mental infirmity. Another bishop of the province was selected to undertake the duties in addition to the charge of his own diocese. Use has been made of the Act of 1869, but not with that readiness which in some cases has been felt to be desirable in the interests of the diocese. There would be more willingness on the part of bishops, perhaps, to avail themselves of its provisions if it were recognised that resignation need not of necessity entail complete retirement from active life.

The mind is as strong in many cases at seventy as it is at forty-five, and often far better furnished, so that there is some justification for thinking, that the weighty counsel which the wisdom of years can give is worth more than the increased activity arising from the possession of greater physical strength. If, however, on attaining the age of seventy as a maximum the bishop relinquished the duties of his diocese to a younger coadjutor, he might be of great assist-

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ance in conveying to the new hands the threads of the work and advising in difficulties. One chief difficulty lies in the fact that the present state of the law permits only the appointment of coadjutor bishops upon a certificate of incapacity for the due performance of the duties of a diocesan bishop by reason of permanent mental incapacity. The result is that bishops are appointed, like the Bishops of Grantham and St. Germans, to be suffragan bishops, who rightly speaking are coadjutor bishops.¹

A small amendment to the second portion of the Bishops Resignation Act would authorise the appointment of a coadjutor bishop *cum jure successionis* upon the request of any bishop who felt himself incapacitated from the full performance of his duties on account of advanced age or permanent physical infirmity. At the same time, several of these aged bishops, relieved from the burden of a diocese, might form a consultative committee, for which Archbishops of Canterbury have expressed a desire, to aid in formulating decisions upon great questions of policy concerning

¹ The distinction was clearly drawn in two appendices to the report on the Increase of the Episcopate of the Lower House of Canterbury Convocation, 1889.

the Anglican Church in all parts of the world.

In 1871 began Lord Lyttelton's third effort. The bishops, Convocations, and the rural deaneries throughout the country were all approached in turn. On a report of the Upper House of Convocation, Lord Lyttelton and the Society for the Increase of the Episcopate, of which he was chairman, asked Mr. (now Sir) Walter Phillimore to draft a Bill which should empower the Ecclesiastical Commissioners to make schemes containing all the necessary particulars for the formation of dioceses. Having been submitted to the Queen in Council, the scheme was then to lie upon the table in both Houses of Parliament, for objection or criticism to be made in the same way as schemes under the Endowed Schools Act and others of a similar character. Owing to the dissolution in 1874, Lord Lyttelton did not introduce the Bill until 1875. It passed happily through the Lords until its final stage, when Lord Lyttelton reproached the Government with their supposed lack of support, and by his speech complicated the difficulties of its supporters in the House of Commons. Still, it made consider-

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able progress, but the "blocking" tactics of its opponents finally succeeded in defeating the measure. It was the last effort with which the name of the noble promoter was to be associated. His health gave way, and he died early in the following year. The session of 1875 was not entirely barren of legislation, as the Government passed an Act to authorise the creation of the see of St. Albans.

Before the meeting of Parliament in the next session several Church societies combined with the Home Episcopate Committee in holding a conference in the rooms of the National Society. It was evident that there was a strong body of opinion in favour of the Bill. The Archbishop of Canterbury (Tait), who presided, maintained the traditional attitude, and threw cold water upon it.¹ Nevertheless, Mr. Beresford Hope gained a good place for the Bill in the Commons, but Mr. Cross, on behalf of the Government, whose members had previously voted in its favour, expressed their view that "any measure for the increase of the Episcopate ought to be

¹ For a detailed account of the proceedings at this period, reference may be made to the *Church Quarterly Review*, October 1876.

brought forward by the responsible Ministers of the Crown." He objected to the mode of procedure embodied in the Bill, and stated that the Government were making inquiries as to the places in which it was desirable to create new sees, with a view to introducing a measure for that purpose. Accordingly, Mr. Beresford Hope withdrew his Bill, and after an attempt in 1877 Lord Cross's Bishoprics Act of 1878 was passed for the formation of Liverpool, Newcastle, Southwell, and Wakefield, constituted respectively in 1880, 1882, 1884, and 1888. A time limit attached to a munificent benefaction by Lady Rolle for the endowment of a see of Truro had accelerated the constitution of Cornwall into a separate bishopric, for which an Act had been passed in the session of 1876. It was also urged forward by the enthusiasm of the late Archbishop of Canterbury (Temple), then Bishop of Exeter, who surrendered £800 per annum of his income.

On the Feast of St. James, 1879, William Walsham How was consecrated Bishop of Bedford. Although nominally a suffragan, he had practically a separate diocese with independent jurisdiction. Bishop Jackson gave him sole

charge of East London, even to the extent of surrendering the patronage within the district, and merely attaching his signature to the appointments made by his suffragan. This arrangement was terminated by his successor (Dr. Temple). A modified arrangement exists at the present time, but to all intents and purposes the Bishop of London is an Archbishop.

For some years Churchmen were engaged in carrying out the provisions of the Act of 1878. No further proposals for an extension were made until the establishment of the Canterbury House of Laymen, when the subject was one of the first to which they gave their attention. The committee to whom it was referred recommended the formation of eight new bishoprics — Southwark (or Guildford), Brecon, Shrewsbury, Birmingham, Derby, Leicester, Bury St. Edmunds, and Chelmsford. For the dioceses of these they recognised that so far as possible county boundaries should be adopted as the basis. "The inhabitants of a county have already, to a certain extent—and may, in the future, have to a still greater extent—a common life; they are on many occasions accustomed to act together, and they have common interests." Under the Local Government

Act of 1888, which was before Parliament at the time of this report, counties received that form of municipal government which had pertained previously only to English boroughs. By the Local Government Act of 1894 further powers were granted to the County Councils, and additions of even greater importance to the national welfare were made by the Education Act of 1902. These measures have brought strong support to the view of the committee "that it is wise and in accordance with the best traditions of the Church to build up her own life on such already prepared foundations."¹ In Cornwall, Devon, Somerset, Durham, Northumberland, and Sussex county bishoprics already exist to the advantage of the work of the Church.

With the object of carrying out their recommendations, the House of Laymen drafted a new "permissive" Bill on the lines of previous measures to give the necessary authority to the Ecclesiastical Commissioners. Following the Laymen's report, the Lower House of Convocation appointed a committee. In seconding

¹ *Report No. III.* It will be remembered that this principle had been advocated by Prof. Freeman. It was recognised by the Ecclesiastical Commissioners in fixing the boundaries of the diocese of Birmingham.

the resolution for its appointment, the Dean of Windsor (now Archbishop of Canterbury) referred to a discussion which had been started by the *Guardian*¹ as "a most material contribution to the solution of a difficult and complicated problem." No doubt it contributed in no small degree to the interest which was aroused in the subject at the time. The Press is always a valuable factor in the leavening of public opinion. The committee reported in the following year that they regarded the increase previously made in the diocesan Episcopate "as an instalment, and not as satisfying the reasonable demands of the Church." Half of their recommendations has been carried out by the constitution of the sees of Birmingham and Southwark, but the dioceses of Norwich and St. Davids still await division.

In July 1889 Bishop Philpott first put forward definitely the project of a Birmingham bishopric. Beginning with a meeting in January 1890, the matter was thoroughly organised, and subscriptions were received for the capital endowment of £105,000, towards which the Bishop promised £800 per annum of his income. But owing to a combination of unfortunate circumstances the

¹ August 24, 1887.

endeavour came to an end in March 1892, and was not really revived until Dr. Gore succeeded Bishop Perowne in the see of Worcester. The unwavering attachment to the scheme of Mr. (now Sir) W. N. Fisher, who was one of the original secretaries, was the link connecting the two efforts. Mr. Fisher was thus able to secure for the second some money from a bequest which would otherwise have been lost, as it was judicially decided that he was the proper recipient, although the scheme was in abeyance. A noble offer of £10,000 by the late Canon Freer and a gift of the same amount from Dr. Gore's private purse once again launched the endeavour to constitute the bishopric. Its complete accomplishment was attained by his enthronement as the first bishop on March 12, 1905. The new diocese consists of the former archdeaconry of Birmingham and rural deanery of Handsworth, together with the parishes of Langley, Lapworth, The Lickey, Oldbury, The Quinton, Rounds Green, Rowley Regis, and Temple Balsall. It has a population of about 950,000, and contains 140 parishes and about 295 clergy.¹

¹ A brief history of the bishopric and an account of the enthronement has been published in a neat little volume, issued by Sir Walter Fisher.

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The proposal to make the ancient Church of St. Mary Overie or St. Saviour, Southwark, a cathedral for Surrey was mooted long before Dr. Thorold became Bishop of Rochester in 1877. But three years afterwards he took the matter definitely in hand and, as a preliminary step, secured the patronage for the see of Rochester. The parishioners accepted £7000 as compensation for relinquishing the right of electing the two chaplains, and paid the sum to the Ecclesiastical Commissioners in commutation of the Church rate.¹ The bishop issued a first appeal for funds in 1889, and on July 24, 1890, the Prince of Wales (now His Majesty King Edward VII.) laid the foundation-stone of the new nave. The completed building was formally re-opened on February 16, 1897. Seven years more were occupied in the preliminary endeavours to form the diocese. When the Act giving the sanction of Parliament received the royal assent in 1904 the endowment was not quite complete, so that the new diocese was not actually constituted until May 1, 1905. It consists of the whole of South London and the portion of the county of Surrey

¹ This arrangement was embodied in the St. Saviour's, Southwark (Church Rate Abolition), Act, 1883.

which was in the old diocese. But in the quarter of a century since the inauguration of the movement there has been a considerable change in the municipal areas. The cathedral, instead of being a diocesan centre for Surrey, is in the county of London. The formation of Surrey into a diocese still remains to be effected in the future. The severance of South London and the Surrey portion from the diocese of Rochester left only a small area to the bishop of that see. By an Order in Council of August 11, 1905, the rural deaneries of East and West Dartford, North and South Malling, Shoreham and Tonbridge were restored to it from the diocese of Canterbury, and some slight relief was thus afforded to the Archbishop of Canterbury.

CHAPTER III

SUFFRAGAN BISHOPS

IN the course of the debates in Convocation which preceded the passing of the Bishops Resignation Act, the Upper House showed themselves unwilling to revive the office of suffragan bishop for the assistance of those bishops with unwieldy dioceses. The Bishop of Lichfield (Selwyn) foresaw that "it would stand in the way of an efficient plan" for an increase of the Episcopate, and his anticipation has been fully justified by the result. But Dr. Wordsworth, not long after his elevation to the Episcopate, took the step which he had so often advocated and asked for the appointment of a suffragan. It appears that the consent of the bishops was given at one of their meetings, on learning that the Government were not prepared to propose the foundation of new bishoprics.¹

It is worth while to recall the provisions of

¹ This was the result of an interview between Archbishop Tait and Mr. Gladstone with several of his ministers.—Tait's *Life*, ii. 67.

the Act¹ which had not been used for two centuries, more particularly as the anomalous position of a suffragan bishop stands in need of elucidation. The preamble remarked on the fact that while an earlier Act had dealt with archbishops and bishops, no provision had been made for suffragans "which had been accustomed to be had within this realm for the more speedy administration of the sacraments and other good, wholesome, and devout things and laudable ceremonies, to the increase of God's honour and for the commodity of good and devout people." Twenty-five towns and the Isle of Wight were designated as suitable to afford titles for suffragan bishops. An Act passed in 1888 gives power to add to this number by Order in Council, as the shifting of population has rendered some places in the old Act quite unsuitable, and necessitated the addition of important modern towns. The Convocations of both provinces made a careful selection of several places, which was embodied in Orders in Council.² Since then additions have

¹ 26 Hen. VIII. c. 14. An amendment was passed in 1898 to remove the technical objection that a colonial bishop who had already been consecrated could not be nominated as suffragan.

² Some of these places have since been made cities, and it is submitted that they *ipso facto* cease to be within the terms of the Acts, as both particularly refer to towns.

been made at the request of individual bishops in a haphazard fashion without even obtaining the formal consent of Convocation. Dorking, Woolwich, and Knaresborough are the latest examples.

The Act requires the archbishop or bishop to nominate to the king "two honest and discreet spiritual persons, being learned and of good conversation," from whom to choose one for the office. The suffragan bishop is to "have such capacity, power, and authority, honour, pre-eminence, and reputation, in as large and ample manner in and concerning the execution of such commission, as by any of the archbishops or bishops within their dioceses shall be given to the said suffragans, as to suffragans of this realm heretofore hath been used and accustomed." The Commission is to give such power and authority as "shall be thought requisite, reasonable, and convenient." The consequent status of a suffragan bishop was admirably defined by a member—no doubt the late Canon Bright—of the Committee of the Lower House of Canterbury Convocation which reported in 1889.

"The suffragan has no real 'seat' in the town

which gives him the title; he has nothing more to do with it than with any other place in the diocese. But, further, the principle of Episcopacy would appear to be in some respects compromised when a person consecrated to the office and work of a bishop in the Church of God is placed in a position of indefinite subordination to another bishop, himself in the proper sense the 'suffragan' of the metropolitan, or if to the metropolitan himself, yet to him not as the metropolitan, but as bishop of a diocese. The subordination is indefinite, because no law of the Church regulates the relation of the diocesan to the 'bishop suffragan'; such relations may differ widely in different dioceses, and it is at least conceivable that, in some cases, the suffragan position might be rendered difficult for want of any reassured limitation of the *arbitrium* of the diocesan. Nor is it desirable for the diocesan himself to have an uncontrolled discretionary power as to the status to be assigned to his assistant. Moreover, the position of the bishop suffragan is precarious; he holds his commission solely during pleasure; in this respect, he is more absolutely dependent on the diocesan than a licensed curate on the incumbent who employs

him. A coadjutor, appointed to assist a bishop disabled by age or infirmity, is, as such, entrusted with the administration of the diocese; so that there is no comparison between the two cases, even if the coadjutor has not, as properly speaking he ought to have, the *jus successionis*. When a bishop who employs a bishop suffragan dies, or otherwise vacates his see, the suffragan may find himself, for various reasons, unable to work heartily with the successor; or that successor may not be disposed to renew the commission which naturally 'determined' with his predecessor's incumbency. Lastly, it should be borne in mind that no assistant bishop, not being a coadjutor *cum jure successionis*, can be to the Church people of the diocese *as* their own bishop. His presence among them in episcopal ministrations will be felt to be a mere substitute for that of the real chief pastor; and this substitution will be the less welcome in proportion to their appreciation of the primitive Church principle, assumed by the Nicene Council, that there should be but 'one bishop' for each diocesan flock."

It may be added that the suffragan bishop has

no place in either House of Convocation by right of his office.

Dr. Mackenzie was consecrated Bishop of Nottingham on the Feast of the Purification, 1870. In the next month Archbishop Tait, who for some years had been in sympathy with the proposed revival of the office of suffragan bishop,¹ asked for the assistance of Archdeacon Parry as Bishop of Dover. The Society for the Increase of the Home Episcopate viewed the appointments with some anxiety, and in May 1872 presented a memorial to the Lower House of Convocation urging that the appointment of suffragan bishops could not be regarded as superseding the necessity for providing new independent sees. Recording these facts in their report in 1889, the committee of the Lower House added:—

“While in this, and some other exceptional cases, resort must be had to suffragans for the increase of episcopal supervision, we believe that such assistance falls very far short of what is required, and that nothing but an increase of

¹ See *Life of Archbishop Tait*, ii. pp. 53–57, including comments by his biographers, the present Archbishop of Canterbury and Canon Benham.

bishops, to whom dioceses are assigned, will satisfy the needs of the Church."

In its genesis, therefore, the revival of the office was a makeshift which was never intended to be a substitute for the necessity of providing new independent sees. It is necessary to emphasise this, although it may be readily admitted that, very often under trying circumstances, the suffragan bishop has done excellent work. Nevertheless, his position is an entirely subordinate one.¹ "He has no jurisdiction, and therefore no graver responsibilities beyond those which attach to his pastoral office. No questions of discipline come for him to decide; no difficult problems come for him to solve." His part is "to uphold the hands of the diocesan, on whom of necessity must fall the burden and heat of the day."² To these words of one who was

¹ "The main business of a suffragan," wrote Dr. Temple to the Bishop of Bedford (Walsham How) "is, and must be, to aid the principal bishop. . . . You wish to be free from the responsibility of being chief, and yet to be as independent as if you were chief. That cannot be." "I may delegate work," he wrote in the same letter, "but I cannot delegate responsibility."—*Memoirs of Archbishop Temple*, ed. by Archdeacon Sandford, ii. 25.

² Sermon by the Bishop of Newcastle at the consecration of his successor as Bishop of Thetford (*Guardian*, July 1, 1903). Another suffragan bishop, the Bishop of Barking, has

formerly a suffragan bishop may be added a quotation from the powerful sermon preached by the Bishop of Rochester at the Weymouth Church Congress, 1905 :—

“No possible extension of the system of suffragan bishops, excellent as it is as a make-shift, can relieve the diocesan of the wearing consciousness that, in spite of the most elaborate subterfuge of delegation, for every marriage or burial scandal, for every unworthy priest who has slipped into temporary work once more, and has disgraced his cloth (thank God, how few they are, but how persistent!), for every pulpit utterance defiant of the Christian faith and unrebuked, not rural dean, nor archdeacon, nor bishop suffragan is, in the eyes of God or man alike, ultimately responsible; but he alone to whom has been committed the office and work of a bishop in the Church of God, over a defined area in the

defined his position as that of a “buffer.” His highest offices and his most useful work are to break little shocks between various parishes and clergy and the diocesan, and try to relieve the diocesan as much as possible from worries and trials and troubles, by intervening as a useful buffer in the diocesan machinery. He has no executive power, and he cannot deal with any great or serious question. That must still go to the diocesan as the responsible person.—*Chronicle of Convocation*, May 10, 1905, p. 150.

vineyard of the Lord, to preach the Word and duly administer the godly discipline thereof.”¹

The largely increased use of suffragan bishops has had an additional effect in disturbing Church order by removing from the archdeacons many of the duties which rightly belong to their care. The office of archdeacon, having been frequently conferred upon and continued to be held by men who are no longer active, has largely fallen into disuse. The archdeacon with his own court and control of temporalities, discipline, and other administrative duties, was formerly an important part of the ancient constitution of the Church. In so far as duties not requiring the exercise of functions strictly appertaining to the episcopal order are committed to the suffragan bishop, the archdeacon suffers loss. With an income of £200 a year an archdeacon is obliged to undertake other work, but if he were enabled to devote his full time to the numerous duties rightly appertaining to the office,² then a valu-

¹ For an admirable statement of the objections to the system of suffragan bishops, reference may be made to a speech by the present Bishop of Winchester at the St. Davids Diocesan Conference in 1887.

² The office of archdeacon was dealt with in an admirable report of Canterbury Convocation in 1885.

able stimulus would be given to the work of the Church. The union of the offices of suffragan bishop and archdeacon does not appear to be a satisfactory solution of the difficulty, and means, practically, the elimination of the latter.

The payment of suffragan bishops is another matter which demands attention. A guarantee from the laity, to use the words of a suffragan bishop, "is pleasing but precarious."¹ By giving to him the charge of a large parish because the endowment provides a substantial stipend, injustice is often done both to the diocese and the parish.² Burnley is generally regarded as the most flagrant example of this proceeding. There a large town needing much the influence of a strong Church life can only have a fraction of the time of the rector. In the face of arrangements of this kind it is difficult to understand how any one can deny that the system of suffragan bishops as now in vogue in the Church of England is anything more than a makeshift.

¹ *Times*, Dec. 29, 1904.

² Sheffield provides an instance of the anomalies which are created by this arrangement. As Archdeacon the Vicar of Sheffield has jurisdiction over the Bishop of Sheffield, who is incumbent of one of the daughter churches.

CHAPTER IV

THE PRESENT POSITION OF EPISCOPACY

It has seemed desirable to trace in some detail the various efforts made during the last three-quarters of a century towards an increase of the Episcopate. It is no uncommon thing for the advocates of some measure of reform to minimise, perhaps quite unintentionally, the work of their predecessors. That error is to be avoided, if for no other reason than the desire to do full honour to the memory of the men who nobly strove to strengthen the work of the Church in an important direction. By studying the history of their efforts an appreciation may be gained of the extent of the difficulties to be contended against, and from a regard to their failures it may be possible to avoid pitfalls.

The necessity for dealing with this subject separately may have removed it to some extent from the setting in which it would be placed by

a wider survey of the history of the Church of England during the past seventy years. That is not wholly a disadvantage if it draw attention to the fact that while there has been a remarkable growth in all departments of Church life, Episcopacy has far from retained even its relative position. At the same time a bishop in 1906 is a very different person from the bishop whom our grandfathers knew in 1834. From a high dignitary of State, with prescribed and not very exacting duties, he has become the head of a vast organisation almost equal to that of a great Government department,¹ concerned with the spiritual welfare of hundreds of thousands and even millions. In general esteem he is still the "Lord Bishop" of a diocese first, and secondly, though so far behind sometimes as to be lost sight of altogether, the Reverend Father in God. Two or three times in the year he snatches a few days, broken by a number of other calls, to spend with those whom he is about to ordain to the sacred ministry of the Church. He sends them forth to their work, and they may not see him again for

¹ Cf. Bishop Gore's speech at the Worcester Diocesan Conference before the division of the diocese.—*Church Times*, October 3, 1902.

more than a passing nod or a shake of the hand for years.

The Lord Bishop moves in an entirely different plane from the rank and file of his clergy. When necessity demands they can obtain an interview, but knowing the extreme pressure of his life hesitate to make the request. Besides, it is not an easy matter to speak quite freely and openly to any one, who is practically a stranger, even though he be one's own bishop. It is of importance to note that the men who feel most strongly in this matter are not those who make themselves heard on public platforms or write to the Press, nor are they adequately represented in Convocation. They bear and struggle on, but the work suffers for lack of fatherly support.

A confirmation may bring the bishop into the parish. Perhaps he has taken one or even two already on the same day, attended one or more meetings, and dealt with a mass of correspondence, so that the kindest thing to do is to let him have a few minutes' rest before being called upon to undertake the exacting service. Probably only half the congregation could tell to what diocese they belong and the name of the bishop. The candidates come up two, three, or even four at

once. There is a reminder of the time when a whole row of candidates was "done" at one operation,¹ although this is a branch of Church work which benefits more than any other from the assistance of a suffragan. At the same time, so far as statistics can be relied upon, they illustrate in a remarkable manner the fact that no system of suffragans can ever be a substitute for the division of dioceses.

A comparison may be made between the diocese of Chester, from which Liverpool was taken in 1880, and the dioceses of Rochester and Worcester, which were not dissimilar in character, and remained undivided. At the census of 1881 the population of the dioceses of Chester and Liverpool was 1,731,665, of Rochester 1,594,402, and of Worcester 1,124,688. The diocese of Rochester thus had a population of 137,000 less than the divided area of Chester and Liverpool, yet it increased with such speed that at the census of 1901 it had not only neutralised the difference,

¹ On February 11, 1873, the Bishop of Lincoln (Wordsworth) said in the Upper House of Convocation: "In some places as many as 500 or 600 young persons are presented for confirmation at one time, and the rite is administered by railfuls. I feel very much for the persons who are obliged to do this."

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but passed it by 87,000, so that Rochester then numbered 2,255,084, Chester and Liverpool 2,168,439, and Worcester 1,398,258. By taking figures from the *Official Year-Book* for the first five years after the division of Chester, and comparing them with the last five years before the division of Rochester and Worcester, a comparison is made between a time when the advantage of the division is being felt to its fullest extent, and a period when the first enthusiasm has passed, and the new diocese, together with that from which it was severed, has settled down to the normal existence under ordinary circumstances. During the later period there was a suffragan at work in Rochester as well as in Worcester diocese. It should also be recalled that during the years 1881 to 1885 the Bishop of Worcester was a man over seventy years of age. Yet the numbers of those confirmed were as follow :—

		1881-1885.	1900-1904.
Chester	}		
Liverpool		52,217	69,062
Rochester		51,435	59,103
Worcester		34,221	46,941

The proportional increase in the dioceses of Chester and Liverpool was 32 per cent., while

in that of Rochester it was barely 15 per cent., in spite of the tremendous difference in the increase of population.

The relationship of the bishop to the laity is indefinable, since for the great majority it is practically non-existent. On the part of the layman ignorance in many cases generates an attitude of constant criticism. The Wilberforce ideal has impressed itself upon the public mind, so that the bishop is expected to live a life of unceasing activity. There is not a bishop on the Bench who would not be justified in saying with Bishop Claughton: "You have introduced such a system into the Episcopate that one has time for nothing."¹ The bishop of to-day has no time to think, no time to read, and, worst of all, the world so crowds in upon him that he has no time for prayer. Bishop Creighton with his clear vision saw the dangers in this life of hurry, and the harm that it works to the Church.

"We tend to cut short interviews [he said], to use an almost abrupt manner, to wrap ourselves in our dignity merely as a matter of duty

¹ *Life of Samuel Wilberforce*, by Reginald Wilberforce, iii. 375.

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to other things for which our attention is needed. We cannot be too patient or too anxious to let our real patience be seen and felt. . . . Anything that bears the marks of hurry and perturbation is worthless. No man should ever leave our presence with the sense that we have not done our best to understand him.”¹

To the bishop’s words may be added Hooker’s beautiful simile in writing of the office of a bishop:—

“We must note that it is in this case, as in a ship; he that sitteth at the stern is quiet, he moveth not, he seemeth in a manner to do little or nothing, in comparison of them that sweat about other toil, yet that which he doth is in value and force far more than all the labours of the residue together.”²

¹ Address at the Bishops’ Devotional Meeting in 1894. (*Mind of St. Peter and other Sermons*, p. 31.)

² *Ecclesiastical Polity*, vii. § 18. A striking contrast is provided by the modern picture of a bishop in his motor car. One whose chauffeur has been convicted of driving recklessly while in charge of his master, and against his evidence, has said that “the working of a rural diocese will be revolutionised by the employment of the motor, and the complaints of inaccessibility and remoteness will give place to anxieties arising from sudden and unexpected visitation of the official automobile.” (*Hampshire Observer*, October 14, 1905.)

The Bishop of Lichfield has compared his life "to that of a commercial traveller, taking one constantly away from home, and making the railway carriage one's study."¹

Many of our bishops are in a position to consider whether the Church would not ultimately gain if they definitely refused engagements, for the reason and on the specific ground that to attempt them would vitiate the value of their work. Is there not need to act upon the advice which Archbishop Benson once gave to the present Archbishop of Canterbury, to "recognise your limitations," and "to lay out your work according to those limitations"?²

In connection with the personal life of the bishop may be mentioned the amount of his income. It is a subject about which there is a good deal of wild talk. To any man with a sound conception of his place in this world the possession of monetary wealth is a solemn responsibility. For a bishop it is so in a double degree. Nothing, probably, will do more to

¹ Speech at a meeting in aid of the formation of the Bishopric of Birmingham, October 7, 1903.

² *The Life of Edward White Benson*, by A. C. Benson, ii. 572.

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change the attitude of the average layman towards the Episcopate than the readiness shown by more than one diocesan bishop to accept a large decrease in income.¹ The bishop, too, who is content to take a modest income for himself, is the one who is most likely to receive the support of the laity in the appeals which he makes to them to extend the kingdom of God. It is a false conception of the office altogether which considers that the bishop must have a large income in order to head every subscription-list in the county. Mr. Charles Booth's words should be even more true of the Father in God than of the parochial pastor: "The saintly self-sacrificing life is that which strikes the imagination of the poor as nothing else does. . . . This self-devotion opens the purses of the rich as well as the hearts of the poor, and the Church becomes a great power."²

¹ The Bishop of Birmingham proposes that when the endowment of the new see exceeds the sum of £3000 and £500 in lieu of a house he will set apart the balance to be called the "Bishop's Treasury." It will be distributed among the various objects of the diocese which require support absolutely at his own discretion, but an annual statement will be issued of its administration. The bankers are authorised to accept additional contributions to be included in the distribution in this way.

² *Life and Labour in London, Religious Influences*, vol. vii. p. 24.

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The claim for an increase of the Episcopate by the division of dioceses not only finds strong support in the practice of the primitive Church, the history of our own branch of the Catholic Church, and the present position of Episcopacy in this country, but also as making a valuable contribution towards the solution of some of the special difficulties under which we labour at the present time. The dearth of candidates for Holy Orders is rightly regarded as one of the most serious causes for anxiety, in view of the extent to which a lack of pastors touches life at every point, just as, by the same reasoning, the weakness of Episcopacy is a matter of primary concern. How the latter affects the former is shown by the figures compiled on the same basis as those of confirmees:—

	1882-1886.	1900-1904.
Chester }		
Liverpool }	234	194
Rochester	233	167
Worcester	228	128

Another matter of serious import at the present time is the lack of discipline. While satisfactory ecclesiastical courts and a quickening of the living voice of the Church might contribute

something, there is "an essential condition of matters of discipline going right" (to quote the words of the Bishop of Oxford), and that is "a very large increase of the number of bishops."¹ Spiritual discipline is too often regarded as being exercised under the same conditions as the authority of the civil magistrate, whereas much more can be done by fatherly admonition than by the coercive jurisdiction of an ecclesiastical court, even if its constitution be ideal. But all Christian authority is based upon sympathy. "When sympathy is secured, authority is secure also; for from those whom men love and respect they will accept not only guidance but correction—the rod as well as the staff."² The effect in this direction of an increase of the Episcopate was mentioned by the Archbishop of Canterbury in his speech at Birmingham on behalf of the constitution of the new bishopric: "Literally no step would be better calculated to mend what is amiss as regards the strife in the Church of to-day than to relieve some of us, and I speak from painful personal

¹ *Chronicle of Convocation*, May 14, 1903, p. 130.

² Canon Beeching's Sermon at the Consecration of the Bishops of Carlisle (Diggle) and Burnley (Pearson).—*Guardian*, March 8, 1905.

experience, from the overburden of constant work which renders practically impossible the personal attention, that personal touch on the bishop's part which, God be thanked, has often done so much to bring about peace where there has been strife and difficulty before." Again, there is the common fallacy, when lack of discipline is mentioned, that it is only the clergy who are to benefit from the revival of this wholesome exercise. At present the bishop is a person so remote from the laity that the idea of his exercising any control over them is little more than a matter for ridicule. If we have that increase of lay ministrations for which some are seeking, then it will be possible to appreciate the difficulty of exercising control over the laity. Similarly, to the solution of other important problems an increase of the Episcopate would afford a valuable contribution.

There is needed a widespread and profound dissatisfaction with the existing state of affairs before any practical measures can have a reasonable prospect of being carried to good effect.

A wide and general co-operation is necessary if this subject is not merely to be sat upon by

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committees of Convocations, be debated in one or two sessions, and then be heard of no more. The clergy can make a valuable contribution by clear and definite admonition from the pulpit upon Episcopacy and the office of a bishop. A model is provided in Dr. Liddon's well-known sermon, from which one passage may be quoted:—

“It is difficult to say how much is lost to the moral force of the Church and to the character of her ministers when a bishop is thought and spoken of as a good man of business, or a man who might have been a judge, or a very accurate scholar, or even a well-read divine, if besides and beyond all these he is not recognised as the father of his flock, both lay and clerical; the one man to whom men instinctively turn for advice and counsel in moments of moral or mental perplexity; the man on whose wide knowledge and kindly temper and simple disinterestedness of purpose they know that they can depend for trustworthy guidance; and of whom they think habitually as one whose blessing would be dearly prized as a message of encouragement from another world in the dark

hours when its shadows are already falling thick across the path of life.”¹

By careful teaching and plain speaking the clergy may do much to bring home to Churchmen the weakness of the Church in this direction. Staunch support may be looked for from those who claim to uphold the teaching of the Oxford Movement. The leaders in those days were not slow to criticise the bishops, and they had more cause to do so than can be found now; but at the same time they struggled to effect improvement in the position of Episcopacy. We still hear the criticism, but there seems to be lacking that sense of proportion which caused the critics, in their anxiety for the advancement of the work of the Church, to make constructive efforts towards reform. In 1833, too, the movement numbered among its warmest advocates Henry Goulburn, M.P. for Cambridge University, Thomas Arnold, and John Henry Newman. It is such an agreement among men differing widely upon other matters which is even more needed now to support this endeavour.²

¹ *A Father in Christ*, p. 24.

² It is pleasant to notice that the *Church Times* and the *Record* have joined hands upon this subject. See the *Record*, Dec. 29, 1905.

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The Church Reform League naturally gives this subject a prominent place in its endeavours. Co-operation may also be afforded by the Church Committee for Church Defence and Church Instruction. It is quite certain that the surest form of Church defence is that the Church should be found to be faithfully and earnestly striving to do her work for the salvation of souls to the utmost of her power. Weakness in an important essential provides an obvious point of attack. In any case, instruction upon the position of Episcopacy at various periods in the history of the Church is a subject which should occupy a prominent place among the activities of that committee's representatives. The Additional Home Bishopricks Endowment Committee is a channel through which financial assistance may be given to the furtherance of this movement. Although no stress has been laid upon the benefits to be derived financially from an increase of the Episcopate, there is no doubt that money given to this object may be regarded as rendering assistance to many others.

With a real effort there is no reason why there should not be rekindled the keen enthusiasm

which was felt in 1860 and the following years. The noble efforts of Bishop Wordsworth and those associated with him were based upon prayer, and it has been recognised that the present effort should have the same sure foundation.¹

To the clergy and laity now labouring against forces which seem sometimes as if they must overwhelm them in our great towns, how much the presence of their Father in God from time to time would do to strengthen and help forward their work, by bringing to them the assurance that they are part of a large army which is steadily advancing under the guidance of a heavenly Commander. It is the Father in God and none other who from that wider outlook can raise and stimulate the drooping hearts with words of encouragement and hope, and that sympathy of which his presence is something more than a sign. Or to the priest and people in some lonely hamlet, cut off from the outside world, it is the Father in God who can come and can turn their minds to other members of the family to whom also they have responsi-

¹ The association founded by the Rev. E. H. Firth, Rector of Houghton, Stockbridge, Hants, has reprinted an abbreviated form of the prayer written by Bishop Wordsworth.

bilities. He can lead them from their narrow sphere, and by so doing move them to do their part more faithfully in that corner of the vineyard. But wherever he goes it is the Father in God who can comfort, console, strengthen, and inspire the individual soul, and can raise, uplift, and carry forward the work of the parishes by bringing to them the sober judgment, patient sympathy, and loving care that the chief Pastor of the diocese should have for each and all his people. That we may be guided to make these things possible should be the prayer of every loyal Churchman.



CHAPTER V

A PROVINCE OF LONDON

THE constitution of the see of Southwark in 1905 was the most important step which has ever been taken in the ecclesiastical organisation of London from the foundation of the see. Since the consecration of two suffragans to the Bishop of Southwark there are seven bishops in the metropolis in the active exercise of their office, besides others with limited opportunities for the use of the *χαρισμα* bestowed at their consecration. The Bishop of London has three and the Bishop of Southwark two assistants. Not one is appointed either with the right of succession to the bishopric or with a view to the division of the diocese, but merely to assist during the pleasure of his diocesan. The Bishop of London retains the City of London under his personal supervision, but the Bishop of Southwark has gone further, and deprived himself of direct knowledge of any portion of the diocese. He has

divided it between the suffragans, through whom "filter" the matters which they deem desirable to reach the diocesan.

The Bishop of London is not bishop of the area usually known by that name. At the census of 1901 he was only concerned with three-fifths of the population of the metropolis. South London grows much more rapidly than London north of the Thames, and will contain probably two million people at the census of 1911. Few persons know or trouble about the ecclesiastical history of this anomaly. But its effect upon the work of the Church, especially in placing South London in an inferior position, is far-reaching. Even well-instructed Church people do not always recognise that the worker in Lambeth or Camberwell has nothing whatever to do with the Bishop of London or any of the organisations on the other side of the river. Nothing can ever remove these misconceptions, and the trouble and annoyance caused by them, but the constitution of London into one homogeneous area for ecclesiastical as it is already for civil purposes.

Nineteen years ago Freeman, the historian, in an article in the *Guardian*¹ mapped out England

¹ September 18, 1887.

into dioceses in accordance with geographical and historical considerations. But he made no attempt to deal with "the hopeless London mess." Its metropolitan vastness, he said, was too much for the mind of a provincial. Shortly after, some order in civil affairs was evolved out of chaos by the formation of the administrative county of London under the Local Government Act of 1888. The London County Council became the one authority throughout the whole area to deal with many of the most important matters concerning the welfare of the people of the metropolis. A further simplification of local administration was carried out by the London Government Act of 1899, under which the parish ceased to be the unit, and the county was divided into twenty-seven boroughs around the City, which retained its ancient independence.

The Church needs to devise some means by which the principle that the ecclesiastical divisions should follow the civil may be applied to London. It was the principle of old Gaul, it prevails in modern Germany, and has been the principle in England at several intermediate stages. Its practical utility is obvious.

As a first step, it would appear that the head

of the Church in the metropolis should become the Metropolitan of London in accordance with the ancient practice, still retained in the Greek Church, of applying the title to "the bishop of such cities as had the name and title of civil metropolises."¹ A metropolitan is generally considered to be the same as an archbishop, but Bingham says that "anciently the name archbishop was a more extensive title," and that he was "reckoned superior to a metropolitan."² The Bishop of Calcutta is a metropolitan but not an archbishop, as were formerly the Archbishops of Cape Town and Sydney.

It should not be forgotten that there are several strong precedents which would justify the transfer of the Metropolitan authority from Canterbury to London. Even Jerusalem, the mother of all churches, was deprived of her ecclesiastical status when she lost her civil power. At present, however, ignorance of the history of the Catholic Church is so widespread that a proposal to transfer the Metropolitan jurisdiction would not obtain a hearing.

Hence the next step to be considered is how best to provide the Metropolitan of London with a

¹ Bingham's *Works*, i. 204.

² *Loc. cit.*, i. 220.

province. The difficulties are external and internal. The external cover the relation of London to the larger area of the province of Canterbury. Another province appears to involve a third Convocation unless historians can provide satisfactory precedents to the contrary. That, of course, would be a matter entirely for Church people. The division of Canterbury Convocation would probably further the desire for a national Synod, which at present makes very slow progress.

It is also contended that the prestige of the primatial see might suffer loss. On the other hand, it may be argued with greater force that the raising of one of the archbishop's suffragans to the status of a metropolitan would enhance instead of detracting from the dignity of the see of Canterbury.

The establishment of a third appellate court would also be necessary, but this could be effected by giving appellate jurisdiction to the Consistory Court in the same way that the Court of Arches is also a court of first instance. The arrangement would provide one of those anomalies, which should help to secure acceptance for the general scheme, as the Court of Arches, deriving its name

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from the Church of St. Mary-le-Bow, would no longer sit in London, unless it were considered that the wide terms of Canon 125¹ allowed it to be held out of the province.

The internal difficulties in the formation of a new province are involved in the creation of several new dioceses. They might, however, be united, as the Bishop of Rochester suggested at the Church Congress of 1905, "for missionary, temperance, and educational purposes (lest organisations be unduly multiplied), but self-contained in all essentials."² Southwark constitutes a beginning. Next a bishop's stool might be placed in Westminster Abbey. The fact that Westminster has succeeded in retaining the status of city partly on the ground that Henry VIII. placed a

¹ "All chancellors, commissioners, archdeacons, officials, and all others exercising ecclesiastical jurisdiction shall appoint such meet places for the keeping of their courts, by the assignment or approbation of the bishop of the diocese, as shall be convenient for the entertainment of those that are to make their appearance there, and most indifferent for their travel."

² The Dean of Westminster appeared to favour some plan of this description when in Convocation (May 1905) he spoke of "sub-dioceses with a defined area, in which the suffragan bishop exercised a real but delegated jurisdiction, and nominated to the livings which were now in the gift of the principal bishop of the diocese."

bishop there, and in spite of the levelling process in the formation of boroughs under the London Government Act, affords strong reason for the reconstitution of the bishopric. The circumstances would justify the union of the offices of bishop and dean in one person. The peculiar jurisdiction of the Abbey might present a difficulty, though it would appear to be one of those instances in which the welfare of the Church at large should not be made subservient to the interests of particular parties.

Kensington parish church is clearly marked out as a pro-cathedral for the royal borough, in which a seat would be placed for the Bishop of Kensington. For the diocese of Islington the church of St. Pancras might suitably be adopted as the pro-cathedral, while St. Dunstan Stepney, being the municipal church for the borough of Stepney, would seem thus to be designated as the pro-cathedral for the east of London. The boundaries of the dioceses are already suggested by the areas conventionally assigned to the three suffragan bishops.¹ In

¹ Bishop of Islington—deaneries of Enfield, Holborn, Islington, Tottenham, Hampstead, Hornsey, St. Pancras, and Willesden; Bishop of Stepney—deaneries of Bethnal

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South London, Woolwich parish church would become a cathedral owing to the selection of that borough to provide a title for the new suffragan. There would need also to be a cathedral in the south-west, but matters connected with patronage might present difficulties. The situation of Clapham parish church is an excellent one for a cathedral, and a new building is sorely needed to be worthy of its position and the ecclesiastical history of the place. The new diocese would be called Wandsworth, and would include the borough of Battersea. By following the boundaries adopted for municipal purposes, there is good hope that the Church might supply the cohesive force which is so sadly lacking within and between the respective boroughs.

The division of the dioceses of London and Southwark by this scheme would leave uncared for Middlesex and the portion of Surrey now under the Bishop of Southwark. A practical proposal could hardly limit the area assigned to the Metropolitan to the county of London.

Green, Finsbury, Hackney, Stoke Newington, Poplar, Stepney, and Shoreditch; Bishop of Kensington—Chelsea, Ealing, Fulham, Hammersmith, Kensington, Paddington, St. Marylebone, Hampton, Uxbridge, and the city of Westminster.

Some years ago, when the Bishop of Bristol supported the suggestion that a province should be formed, he urged clearly, in the interests of the efficient working of the Church, that the ecclesiastical boundary should include London as it grows and expands. With this object it is not possible to do better than adopt for the present the area conveniently spoken of as "Greater London," covering fifteen miles round Charing Cross.¹ It contains nearly 700 square miles and has a population of nearly seven million people. Outside the county of London there would be on the south a belt extending from Erith to Kingston. The eastern portion of the county of Surrey would be served by the cathedral with a bishop at Croydon, and the western by a bishop with his seat at Kingston. Whether the Kentish portion lying around the metropolitan boundary should remain with the Bishop of Rochester, or be assigned to the Bishop of Woolwich or the Bishop of Croydon, would be a matter to be decided in the precise delimitation of the boundaries.

¹ This was adopted by the London Traffic Commission for the administration of the proposed Traffic Board, and has long been defined as convenient for other purposes of local government.

On the other side of the Thames a slight variation from the area of "Greater London" might be desirable. The parishes in the county of Hertford more naturally find St. Albans to be a convenient centre, and so would remain outside the Metropolitan province. On the other hand, the portion of the diocese of St. Albans forming the proposed county diocese of Essex would come under the jurisdiction of the Metropolitan. Another diocese seems to be needed at once on the north of London. It would consist of Middlesex, with Hornsey parish church as the cathedral. As the foundation of a Metropolitan province there would thus be four dioceses outside and eight within the county of London. One would consist merely of the City of London, so as to leave the Metropolitan free for the onerous duties of his office, including the care of Englishmen resident in European countries, the licensing of all Government chaplains in India, and other matters in remote parts which still belong to the jurisdiction of the Bishop of London.

To some this scheme may seem far-reaching and somewhat Utopian in its provisions. But any honest endeavour to appreciate the wonderful variety and extent of the problems and difficulties

which confront the Church in dealing with the vast heterogeneous conglomeration of London and its environs, will render it clear that they cannot be met by any makeshift means, but must have the full benefit of the organisation by dioceses under Fathers in God, according to the divinely guided constitution of the Church.

Something remains to be said concerning the financial aspect of this measure of reform, although the first essential is to secure the acceptance of the main principle. It is now recognised as reasonable that when a bishop is relieved of a portion of his diocese his income is diminished by a contribution, to assist towards the endowment of the new see. The Metropolitan would be expected to have at his disposal resources sufficient to meet the innumerable calls upon the head of the Church in the metropolis of the British Empire. There might be some hesitation in taking anything from his £10,000 a year, but if spared some expense he could relinquish at least a tithe. London House could well be given up or used by the diocesan bishop, so that the Metropolitan might have a quiet, modest residence in an outlying part of the province. The stipends of the suffragan bishops in the diocese of London

are provided by making them incumbents of well-endowed city livings. Southwark, without the same milch cow at disposal, has had to raise £500 per annum for each of the two suffragans by voluntary subscriptions. The disparity is once again thus marked between the financial resources available for Church work on the two sides of the river. But, on the formation of independent dioceses, both arrangements would have to be placed on a more satisfactory footing.

A primary desideratum is an exact statement of the existing means of supply, made with the same frankness as that with which the Bishop of London published his balance-sheet in 1905. It would then be possible to discuss the desirability of using parochial endowments permanently for the purpose of episcopal maintenance. But it is hardly credible or creditable that the metropolis of the British Empire should allow the necessity to raise even a large sum of money to remain an obstacle in carrying out a reform of so much importance to its welfare.

CHAPTER VI

PROPOSED DIVISION OF DIOCESES

NOTHING has been more noticeable in recent efforts towards an increase of the Episcopate than the lack of any guiding principles. When Dr. Randall Davidson was called to the chair of St. Augustine, he undertook the burden of world-wide claims, besides the demands of his own particular branch of the Church and the care of a diocese. In that diocese there is one portion entirely separated from the remainder. Croydon is a self-contained area under the jurisdiction of one local authority. The population, fostered by a progressive municipal policy, had increased by 30 per cent. in the preceding ten years, and had reached nearly 140,000 people. New districts had been allowed to gain a considerable start before any provision was made for the spiritual needs of the inhabitants. The long and awkward journey from the centre

of the diocese rendered difficult any idea of diocesan unity. The connection of the people with their chief Pastor consisted merely in the memory of a time when he had a residence within their borough. The area obviously required the care of a bishop. An opportunity thus presented itself for carrying through a sound scheme for the division of dioceses in the south-east of England in conjunction with the proposed formation of the see of Southwark. But the Archbishop of Canterbury merely asked the Crown to allow him the aid of another suffragan, to whom he allotted a portion of the diocese.

When the plan of quasi-territorial suffragans was introduced into the London diocese, it was excused owing to the exceptional circumstances of that area. But there is reasonable ground for complaint in its extension to the dioceses of Canterbury, York, and Winchester. In reference to this method of doing episcopal work the Bishop of Lichfield has said: "The Bishop of a diocese in our Church has no power to divest himself of any of his responsibility to the Church or to the Crown, nor to delegate his jurisdiction in any part of the diocese to another. The

jurisdiction must be vested in him alone, the responsibility must rest ultimately on his shoulders. . . ."¹ This new policy has in no way been brought before the deliberative bodies of the Church, and is in its main features directly opposed to the frequently expressed view of Churchmen that the present needs are not to be met by any system of suffragans. The attempt to work the huge diocese of York with three suffragans holding parochial cures is the worst example, since it involves three of the principal cities in the kingdom. The clergy naturally object to a system by which it is left entirely to the suffragan bishops whether their communications ever reach the diocesan, who is thus deprived of first-hand knowledge of his diocese. It is noticeable, too, how entirely the laity are left out of consideration in these arrangements. The churchwardens, if no one else in the parish, have a direct responsibility to their bishop. The Archbishop can hardly be surprised if he finds at his next visitation that the churchwardens of his diocese are even more negligent than those of Worcester, where 185 out of the

¹ Address to the Diocesan Conference, 1905.—*Guardian*, November 5, 1905.

535 “articles of inquiry” were not returned to the bishop.

The circumstances under which the appointment of the Bishop of Croydon was carried out were indefensible upon any sound principle. The Vicar of Croydon was the natural person to be appointed the first bishop. In order to provide his stipend the Dean and Chapter of Canterbury presented him with a living in the City of London, which was conveniently vacant at the time. Thus the Archbishop, in conjunction with the Dean and Chapter, accomplished an act of pauperisation of the worst kind.¹ Instead of turning to good account the independent spirit of Croydon Churchmen by calling upon them to provide for their own spiritual needs, the arrangement merely fostered their pride.² It was left, however, to the Bishop

¹ The Committee of the Ecclesiastical Commissioners appointed to recommend the boundaries for the reconstituted diocese of Rochester mentioned in their report that “the connection of the suffragan bishopric with the benefice held by the bishop is personal to himself, and, of course, need not be maintained on the next vacancy.”—*Guardian*, May 31, 1905.

² A precedent for a suffragan bishop holding a living in another diocese may be found in the diocese of Ripon, where the Bishop of Richmond is Rector of Stanhope in

himself to put the finishing touch to this ill-conceived plan by selecting a residence which is neither in his parish nor in his diocese.

Before proceeding to give two other illustrations of the lack of guiding principles, it may be recognised with pleasure that the new diocese of Birmingham is an exception. It embodies the principle that a city should have a bishop of its own, to whom may also be entrusted the care of the district lying immediately around it. But in order to attain this object it was necessary for the rural deanery of Handsworth to make some sacrifice in severing its connection with the see of Lichfield, with which it has been bound up from time immemorial. This was done, and the action of Churchmen within that area, led by their bishop, affords an example of a desire to forward the common weal, which should stimulate others to similar action. For this there is ample scope. A study of efforts towards an increase of the Episcopate too often leaves an impression of constant bickering arising from local jealousies about the choice of the see city

Durham. The bonds which hamper action in the Church of England render necessary sometimes these makeshift proceedings, but there is too much of the spirit which regards them as inevitable, and the result with complacence.

or the allotment of some particular area to the old or new diocese.

The area of the new diocese of Southwark affords a contrast to Birmingham. It was a compromise between conflicting interests. "Local option" was a controlling factor. Many were in favour of the inclusion of Croydon, but Churchmen in that district vetoed the proposal. The suggestion to add a further portion of Surrey from the diocese of Winchester met with the same fate. The new diocese includes, however, a large and important part of the county. The avowed reason for its attachment is that the money offerings and interest of those dwelling amid more favoured surroundings may be secured for the residents of South London. An unacknowledged obstacle in the way of its exclusion is that no one would know what to do with it, owing to the piecemeal method of proceeding in these matters.

The diocese of Winchester furnishes another example. No acknowledgment was made of an offer of a thousand pounds towards a fund for its division. Some laymen, however, met together and, with that generosity by which a few seek to remedy the shortcomings of many, agreed to provide a stipend of £500 for five

years for a suffragan bishop. They appointed representatives to wait upon their diocesan with the offer, which was warmly accepted and acted upon without delay by the consecration of the Bishop of Dorking. If, with a complete lack of definite plans to render Episcopacy operative, money is thus forthcoming for an increase of the Episcopate, it does not seem unreasonable to expect that proposals based upon sound principles and put forward by authority would receive hearty support.

For a long time the work of the Winchester diocese has been beyond the power of a single bishop. The diocese extends from the rapidly growing districts of "Greater London" to Jersey, within sight of the cliffs of Normandy. It includes, besides Hampshire, West Surrey, the Isle of Wight, and the Channel Islands. The population at the census of 1901 was over 1,100,000 in 558 parishes. At one end of the diocese is Aldershot with an increasing population centred round the military encampment, and at the other the great workshops of the navy and mercantile marine—Portsmouth and Southampton.

Hampshire is a large county, and by itself con-

tains nearly 100,000 acres and 200,000 more people than the neighbouring diocese of Chichester, which has no place making demands upon the Church to the same extent as those two seaport towns. The position of the Channel Islands renders it impossible for the bishop to pay more than a flying visit once a year, or even less frequently. It is difficult to find any substantial reason why they should not be treated in accordance with the precedent afforded by the Isle of Man. They, too, enjoy complete self-government in civil affairs, and it is fitting that they should also be formed into a separate diocese.

The need to afford relief to the Bishop of Winchester, combined with the unsatisfactory position of Croydon, suggests a plan which would be really satisfactory by effecting a division of dioceses. Stated briefly, it is the old proposal for a diocese of Surrey, but under the changed conditions that the metropolitan portion no longer needs to be taken into consideration.¹ The bishop for Surrey should

¹ The present Bishop of Southwark, when bringing the Southwark Bishopric Bill before the Upper House of Convocation (January 28, 1902), said: "The populace of an important region which lies to the south-west and to the west of South London will probably, at no long distance of time, have to be parted from the diocese of Southwark. The

have his seat at Croydon, and the claim of Guildford as the county town to be the see city could be recognised by its retention for the title of a suffragan bishop. The proposed area of the diocese contains at present nearly 700,000 people. The bishop of the diocese would live in a central position for the eastern, and the suffragan bishop for the western, portion of the county. The important municipality of Croydon would sever its sentimental connection with Canterbury. For the neighbourhood of Reigate and Redhill, Croydon is an even easier centre than Southwark. The rapidly growing district of Wimbledon and the royal borough of Kingston will be linked by light railways with each other and Croydon before the lapse of many years. The growing districts in the diocese of Winchester, close to the metropolitan boundary, need all the assistance which can be gained by efficient organisation.

Farnham Castle, no doubt, would remain attached to the see of Winchester in a similar position to that occupied by Lambeth Palace, though it could be more suitably devoted to some

diocese of Southwark will itself become a subject for a subdivision, but it seemed to be well to proceed slowly and step by step."

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other Church object than the residence of a bishop. £2500 per annum, towards which the Archbishop of Canterbury might make a contribution, would suffice for the Bishop of Croydon. The stipend for the suffragan would have to be provided, since the canonry now held by the Bishop of Guildford would no longer be available, but its place could be taken by the funds for the bishoprics of Dorking and Kingston placed upon a permanent basis.

The readiness with which money was forthcoming in the diocese of Winchester suggests that the question of finance is not so difficult as some would have us believe. If the process of carrying out sound principles is a costly one, then it must be faced, in order that the right may be done for the good of the Church. As a matter of fact, there lies more than one fallacy at the bottom of the common objection that "a bishop is an expensive luxury." In the first place, in the minds of many Churchmen it is not merely a figure of speech to describe a bishop as a luxury. They fail to recognise that Episcopacy is one of the essentials of the Catholic Church. Its present weakness turns the Church of England, in the words of Mr. de Winton,

“into the sham of being an Episcopal Church worked on purely Presbyterian lines.”¹

Roughly speaking, £100,000 is regarded as the sum necessary to constitute a new bishopric. According to the standard by which offerings are given to the work of the Church of Christ, it is a large sum of money, but judged by the amount spent in betting, drink, tobacco, and idle waste, it is an insignificant trifle. Nor is it strictly correct to say, for example, that £100,000 was required for the new bishopric of Southwark, as that sum was really asked for the strengthening of Episcopacy within the area of the new diocese. It is now rightly recognised that on the formation of a new see the bishop who relinquishes a portion of his diocese also makes an offering from his income.² Nevertheless, for some time to come the endowment of new sees will not be met merely by a redistribution of the existing revenues. In raising additional money, we are only doing as our forefathers did for us, and contributing towards a provision for the future.

¹ *Guardian*, Feb. 22, 1905.

² In the case of Rochester, a less narrow view of the situation on the part of Churchmen in the Rochester portion of the diocese would have endorsed the transfer of double the actual contribution of £500 a year.

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£3000 per annum very imperfectly provides for the needs of the new diocese of Southwark. Five diocesan bishops would be only a modest allowance for the immediate requirements of that area if they are to be true Fathers in God. The most advanced reformers do not suggest that their stipends should be less than £1000 per annum, so that at once we require a capital sum of at least £150,000.

It is sometimes proposed that the endowments of deaneries might be used for an extension of the Episcopate. There is a strong feeling that deans regard their incomes as trusts committed to their charge less than bishops, who have larger expenses. The capitular revenues are really an endowment fund for the maintenance of the fabric and services of the cathedral. The constant appeals of deans for the restoration of the fabrics of their cathedrals show that the revenues do not suffice for one of their primary objects. At the same time the incomes of deans and chapters too often serve as pensions for those who are past work. The Church of England badly needs a pension fund for her clergy, but it should not be provided from the revenues of the capitular bodies, which can be

expended profitably upon many objects within their true scope. It is, however, a matter which well deserves consideration whether the dean and chapter of the cathedral, which is the centre of a diocese to be divided, might not act in the same way as the bishop and relinquish a portion of their funds for the endowment of the new cathedral.

Perhaps the most serious obstacles to an alteration in the income and manner of living of the bishops are the laymen, who still hold the old-fashioned ideas of a bishop. The conception of the office has undergone a great change for the better during the past seventy years; hence, at the same time, the £4500 suggested as the desirable income has now been reduced to £2500.¹ Much depends upon the size and style of his residence. The historic residences of the old dioceses present a difficulty.

The alienation of Fulham Palace from the pos-

¹ "It is the speciality of the Church in this land that in the sixteenth century she made it her aim to restore the Apostolic ideal in faith and discipline. But large episcopal revenues are a bequest from mediæval worldliness rather than from the simplicity of Apostolic Christianity."—*Letter from Dr. Gregory Smith to the Bishop of Worcester*, August 1891, reprinted August 1904.

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session of the Church is a suggestion to which no true Churchman can give a hearing. But the best method of holding it and also others of the older episcopal residences — Farnham, Hartlebury, Rose Castle, &c.—for the welfare of the Church must be settled in each case on its merits. As a business transaction, apart from any other consideration, the sale of any one of them is not desirable. But the bishops should not be compelled to live in them. The occasions when they desire to do so will become more rare.¹ A sum could be set aside from the episcopal incomes for their upkeep, and there should not be any difficulty in finding other uses for them compatible with their past history. They are admirably adapted to assist the fulfilment of Mr. Gladstone's hope that "eventually every diocese at least would have an institution like St. Deiniol's, Hawarden, for the encouragement of divine learning."² Bishop Thorold intended that Wolvesey Palace should fulfil that

¹ No doubt the late Bishop of Oxford was particularly sensitive on this point, but it shows the need of elasticity in ecclesiastical arrangements that it was not possible to release him from an uncongenial and even distressing situation.

² Canon MacColl's *Life of W. E. Gladstone*, in the volume edited by Sir Wemyss Reid (1899), p. 268.

purpose, and the addition of the Lyttelton Library to his original bequest should do much to make it of value to the clergy and lay readers for their studies. The palace, now known as the Church House, has other uses which make it of value as a centre of Church work.

The ancient jurisdiction of the bishop in all educational matters suggests that it would not be unsuitable for the palaces to be used as training colleges for elementary or secondary school teachers. Still more would it be in accordance with the bishop's first duty in obtaining strong shepherds of his flock for his residence to be used as a theological college, or his desire to secure that those who have faithfully served the Church should spend their declining days in peace and quietness, might find expression in turning his palace into another Home of St. Barnabas.

For the new sees the residence of the Bishop of Southwark at Kennington is a suitable model.¹

¹ The cost was £18,393. The site and building for the residence of the Bishop of Wakefield cost £15,500. "A bishop must have a house large enough to enable him to deal satisfactorily with his candidates for ordination, and in other ways to work his diocese, for his house is in a measure his workshop. But if the house is situated where

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Hitherto the amount of the income has been guided too much by precedent and the opinion of the few who have a voice in these matters, but who do not represent the views of the majority of Churchmen. There must be elasticity, and the decision should remain with those who know the locality and its needs, the present and possible sources available, and who, in fact, are in full possession of all the information necessary for a right judgment. As it is impossible for one individual to have this intimate knowledge of all the districts in which there is need for a division of dioceses, no attempt will be made to fix the exact amount desirable for the incomes. As time goes on, and the areas allotted to the new sees become more in consonance with sound principles, the amount may decrease in proportion.¹

other rooms can be made available by the kindness of friends, when railways are conveniently accessible, and carriages or cabs easily provided without undue cost, he need not have a house as large as has hitherto been thought necessary.”—*Bishop of St. Albans' Address to the Diocesan Conference, 1905.*

¹ The endeavour to suggest boundaries for the new dioceses would have been facilitated by a really good map. The omission of all ecclesiastical boundaries from the Ordnance Survey is a matter which demands attention. There is the greatest difficulty in obtaining accurate maps of any of the areas of Church government.

The Northern Province.

Since the formation of the dioceses of Wakefield and Newcastle the province of York seems to have been possessed by a self-satisfied contentment. The two great counties of Yorkshire and Lancashire, which contain approximately a quarter of the population of the United Kingdom, have only five out of thirty-six dioceses. Manchester, after London, is the most populous diocese in the kingdom, containing 2,972,166 people in 546 parishes. Between 1891 and 1901 an addition of 39 was made to the number of parishes—a larger number than in any other diocese—but still there remained 72 with more than 10,000 inhabitants in each, and nearly half the parishes in the diocese have over 5000 inhabitants.

The population of the diocese of London is contained within a compact area, while the diocese of Manchester is sixty miles from north to south. The Bishop of Manchester, therefore, in attempting to work his diocese with the aid of a suffragan who, by an arrangement disastrous to the interests of all parties, holds

an important parochial cure, and an assistant bishop, is in an even less satisfactory position than the Bishop of London with three suffragans and more than one other bishop at hand in case of need. A preliminary point to consider is whether the portion of the county of Lancaster now in the diocese of Carlisle should form part of any scheme for the division of the diocese of Manchester. Professor Freeman considered that the natural boundary formed by the hills overruled the boundary for the purposes of civil administration. Nevertheless there is something to be said in favour of its transfer. The diocese of Carlisle is the next largest in the kingdom after St. Davids and Norwich, while its cathedral is at the extreme end, away from the Furness archdeaconry. If it were relieved of this portion so as to consist only of the counties of Cumberland and Westmoreland, an opportunity would be afforded for the bishop to contribute from his income towards the foundation of a see for the north of Lancashire.

The rivalry between Lancaster and Preston for the see town is one of those obstacles which should not be allowed to block proposals for division. As county town Lancaster has the

right to be chosen. Its central position, the stately parish church ready to be a cathedral and the endowment of about £1300 per annum, which might be available either for the bishopric or the capitular body, all support its claim. The suggested compromise, that the new bishop should live at Preston, has received strong support. The town is an important railway centre, so that the bishop would be readily accessible.

The Bishop of Manchester has expressed himself strongly in favour of a tripartite division of the diocese, and there can be no doubt as to the need for it. Bolton would thus become the centre of a diocese for the south-western portion of the county.

The reconstituted diocese of Manchester would cover an area including Oldham, Bury, Ashton-under-Lyne, Eccles, and probably Rochdale. It would greatly exceed 1,000,000 in its number of residents, and would be a very poor diocese, so far as wealth of individual residents is concerned,—probably the poorest in England. On the other hand, it would retain considerable wealth of ancient endowment. The area to be assigned might include Wigan and the northern portion of the present diocese of Liverpool. The Bishop

of Liverpool would thus have a more manageable area, consisting of the city and its immediate environs. It has been recognised that he needs relief in the work of his populous diocese.

It is proposed that the Bishop of Manchester should be his own dean. In that case the revenues of Manchester parish should no longer be administered by the chapter, but by the Ecclesiastical Commissioners. A bishop ought not to be expected to be a first-class estate agent. It would be quite enough, and more than enough, even with the assistance of the chapter, to add to his burden the care of the fabric. The rector of the mother Church would once more have the chief spiritual oversight of all the ancient parish, and could freely exercise his pastoral office in the mother Church of his diocese. The funds of the bishopric and deanery would not need to be supplemented by more than £20,000 to furnish two bishoprics, and the third bishopric would mean the raising of something near £100,000. On no account should the revenues of the living of Burnley be used for the latter. One advantage of the division of the diocese would be to free the

funds of that living for sorely needed Church extension.¹

In dealing with Yorkshire as well as Lancashire, it is impossible to apply the principle of having the diocese coterminous with the county, but the primitive model should be followed in securing that every large town is the see of a bishop whose jurisdiction may be extended to the surrounding country.² To the great and important towns was given anciently the name of cities. At the time of the Norman Conquest the bishops' sees were transferred from the villages to the towns. Thus the evidence of Domesday Book shows that a city was regarded as a proper place in which to plant a bishopric. During

¹ The above scheme for the county of Lancaster is based upon the address of the Bishop of Manchester to his Diocesan Conference.—*Manchester Diocesan Magazine*, November 1905.

² "A law Imperial there is, which sheweth that there was great care had to provide for every Christian city a Bishop as near as might be, and that each city had some territory belonging unto it, which territory was also under the Bishop of the same city. . . . Towns and villages abroad receiving the Faith of Christ from cities whereunto they were adjacent, did as spiritual and heavenly colonies by their subjection, honour those antient Mother Churches, out of which they grew."—Hooker, *Ecclesiastical Polity* (1666), vii. § 8 ; cf. Thorndike to the same effect, *Works* (Parker Society), i. 29.

the Middle Ages there grew up a notion that the title of city could only be given to places in which there was a bishopric. It came to pass, therefore, that any place, great or small, which could boast of a bishop's stool was called a city, while the title was refused to the greatest town which had none.¹ This conception was embodied in the legislation of Henry VIII. forming new bishoprics. Those towns in which he placed bishops' stools were created cities. The precedent was followed in the legislation of the nineteenth century. When Ripon Collegiate Church became a cathedral, there was some doubt as to whether the town *ipso facto* was entitled to become a city. Considerable inconvenience was caused until the matter was set at rest in a quite irregular manner by a section in a local Act of Parliament.² The same difficulty arose when a bishop's stool was placed in Manchester Collegiate Church and was decided by the grant of a charter. St. Albans, Liverpool, Newcastle, and Wakefield were likewise dignified shortly after the formation of the new dioceses.

¹ Reference may be made to an article, "City and Borough," by Professor Freeman, in *Macmillan's Magazine*, May 1889, for a fuller examination of this point.

² Ripon Gas Act, 1865, c. cxxvi.

Southwell has been the only exception, as it was clearly impossible to grant a charter to a small village, though Southwark for some unexplained reason has not yet received its charter. In 1888 the Crown reversed the practice which had prevailed for centuries by issuing letters patent to Birmingham merely on account of its civic importance, as it had not yet been constituted the see of a bishop. For the same reason Leeds and Sheffield received charters in 1893, Bradford and Kingston-upon-Hull in 1897, and Cardiff in 1905.

Birmingham has taken the lead in placing the Church in a position to vitalise the corporate life of the city. When will the great cities of the North follow suit? Speaking at his enthronement, the Bishop of Birmingham said:—

“Very much of what is best, noblest, most beautiful, most intellectual in the world’s history—in Greece, in Italy, in Germany, in the Netherlands, in England, in America, is bound up with the intense life of cities, with men’s love for their city, with the public spirit of a city. It was said to me the other day, and truly, that there is nothing warmer than the heart of a great city. Indeed, when Christianity has to

find its ideal for the life of humanity it finds it in a perfect city. . . . Very much of what is best in the life of Christendom, almost everything in the first six centuries of Christian life is bound up in city dioceses—with dioceses, that is, in which the organisation of the Church moves upon the lines of city life, and in which the intense common feeling of the city is made available for the action of the one spirit in the one body. Clement and Ignatius,¹ Cyprian, Athanasius, Ambrose, Augustine, Leo, and Hilary, indeed, by far the greater part of the greatest names of the most glorious Christian centuries are the names of city bishops.”

Forty years have passed away since Dr. Hook first expressed the hope that Leeds, which still holds dear his memory, should have a bishop of its own.² A strong Church life, even more

¹ The dictum of St. Ignatius, “Do nothing without the Bishop,” sounds pathetic in its impracticability under present circumstances, “and but serves to remind us that in the sub-apostolic days no Christian town of one-fifth of the present population of Leeds or Sheffield, of Leicester or Portsmouth, of Croydon or Southampton, but would have its independent and complete jurisdiction.”—*Bishop of Rochester at Church Congress of 1905.*

² Dean Hook was present at the annual meeting of the Leeds Church Institute in 1864, and in the course of his

than any visible memorial, remains as a reminder of his work, but no definite efforts seem to have been made by Churchmen to attain this consummation of his labours. The satisfaction of Leeds Churchmen with the present arrangement is excusable in one respect, as they have succeeded practically in removing the centre of the diocese from Ripon to their own city.¹ The present unsatisfactory arrangement by which Sheffield affords a title to a suffragan bishop has been made slightly less objectionable by his appointment to a cure in the city instead of holding a benefice in a neighbouring town.

The three cities—Leeds, Wakefield, and Bradford—present a remarkable triumvirate in the West Riding. Though linked together, they still remain quite separate entities. The progressive policy of the local authorities has placed them

speech said: "I hope that money will be raised to enable you to have a bishop here, and to have here a cathedral church when that is done, and I am sure it will be done some time or other. I have even heard Dissenters say that they should like it. Therefore, when it is done, I hope it will be said that 't' auld vicar' was one of the first who talked in public about it."

¹ The appointment, in 1905, of the suffragan bishop of Knaresborough, however, was a recognition that Episcopacy needs to be strengthened in the diocese, as the Bishop of Ripon already had the aid of one suffragan.

in a prominent position among those cities of the kingdom, in which every advantage is taken of the progress of science and the improvements of modern times to advance the material prosperity of the people. By establishing a bishop in each of them there would be some opportunity for appreciation of the fact that the Church is not unmindful of the spiritual welfare of the hundreds of thousands who live in our great manufacturing towns. There is no necessity to consider the question of finance in this connection, because the public spirit of cities like Leeds and Sheffield should be fully competent to settle that matter and to provide the funds which are necessary. At the same time, if they could do so without offence, the Archbishop of York and the Bishop of Ripon might offer contributions to each of them as tokens of their goodwill.

The Bishop of Wakefield, as he suggested at the Diocesan Conference in 1904, needs a suffragan. Halifax has already been designated under the Suffragans Nomination Act as a suitable title.

In the East Riding, Hull was made a city at the same time as Bradford, and its population, though somewhat smaller, must now number

nearly a quarter of a million. At the date of the census the exact number was 240,259. To provide spiritual ministrations for this huge population there were only forty-six clergymen, or one to 5223 people. It is often felt that the Church does not give enough thought to those who go down to the sea in ships. By making this seaport town the seat of a bishop, something might be done to remove the reproach, so far as it concerns those who live on one side of the Humber. The city of Hull, with the old wapentake of Holderness running along the coast as far north as Barmston, would be a suitable area for the new diocese. Thus the noble Minster of Beverley which gives a title to the Archbishop of York's third suffragan would remain in his diocese. Further provision needs to be made for the northern part of the county, and Middlesborough might well give a title to a suffragan bishop. At present it has 100,000 inhabitants, and is growing in importance at a rapid rate. It is regarded by the Additional Curates Society as one of the most remarkable examples of the unique problem of our age presented in the growth of large towns.¹ Prior to the advent of the rail-

¹ *Aspects of Missionary Work*, No. 5.

way in 1830, Middlesborough consisted of one solitary farmhouse and three labourers' cottages, and its population numbered about twenty-five persons. Between 1881 and 1901 the population increased from 55,288 to 100,779.

In accordance with the policy endorsed by the Canterbury House of Laymen, the appointment of a suffragan bishop has been proposed in some places as a practical and immediate step. It can be effected as a preliminary to the formation of a new diocese, but must not be regarded as a substitute for subdivision. In order to avoid misconception it may be well to add that, though a bishop may be a good suffragan, it by no means follows that he is qualified for the care of a diocese.

Wales.

In the province of Canterbury the two districts in most need of attention are South Wales and the east coast of England. The huge diocese of St. Davids has long outstanding claims to division, but, failing any active local desire, the first place may be assigned to Llandaff, where the tremendous growth of population around the coalfields is so recent that it presents a new series of facts to be

taken into consideration since the Canterbury House of Laymen made their report in 1888. Bishop Lewis had then only begun the Episcopate which he continued almost to the end with remarkable activity in spite of advancing years.

The position of the Church in the South Wales colliery valleys¹ is appreciated by few who are not brought directly into contact with that area. This may be due partly to the fact that the district is to a great extent unknown; it lies away from the ordinary routes of travellers and tourists. The first step necessary is that the Bishop of Llandaff should be enabled to devote himself solely to the county of Glamorgan, including the portion now in the diocese of St. Davids. That provides a task far more than sufficient for any one man, even with the existing conception of the office. The population of the county increased by 25 per cent. during the decade, so that at the last census it numbered 859,931 in 159 parishes, of which 27 have each more than 10,000 inhabitants.

¹ In this section liberal use has been made of No. 6 in the admirable series of *Aspects of Home Missionary Work* issued by the Additional Curates Society, whose lack of means for the extension of its work is a standing disgrace to the Church of England.

The county presents a combination of three difficulties. First there is the growth of the town population. Cardiff and the Rhondda district both increased by more than 27 per cent. between 1891 and 1901. To the rapidity with which persons from other parts have come together in South Wales, so that there has been no time for any effective public opinion to grow up around them and restrain their thoughts and actions, is attributed the unenviable notoriety possessed by Glamorgan of holding the worst record for crime of any county in England or Wales.

Secondly, there is within the boundaries of several parishes a dispersal of population into groups which vary from eight hundred to three thousand each, according to the importance and position of the pits and works which have brought the people together. The parish of Llangynwyd (twelve miles long, and containing nineteen thousand people), for example, has eight district centres of population varying from a few hundreds of Coytrahen to the thousands of Maesteg. The Church, therefore, has to provide several comparatively small places of worship in one parish. Consequently a larger staff of clergy in pro-

portion to the population is needed than in large towns.

The third difficulty lies in the fact that a considerable minority in many parishes has a distinct preference for the use of Welsh in the services, and still more in private ministrations. A further burden is thus laid upon the clergy to make a double provision of services.

It is of the utmost importance, therefore, that no time should be lost in obtaining the assistance to be derived from strengthening Episcopacy within this area by the division of the diocese. This could be done by forming Monmouth and Brecon into a separate diocese, with a bishop at Brecon, which has the right upon historical grounds, though Newport has a strong claim to consideration.¹ Towards the endowment of the see the Bishop of St. Davids should contribute at least £500 per annum, and £1000 would not be unreasonable if the next proposal be carried out. Llandaff might make a smaller contribution, say of £200 a year. Regard to the increasing

¹ The bishop would need to speak Welsh, as the language is still used in Brecon and the Western part of Monmouth. There is a fine site for a cathedral not quite a mile outside Newport, on a little hill between St. Julian's Church and Caerleon.

demands of Glamorganshire for the strengthening of Episcopacy by the aid of suffragans and even another division, in consequence of Cardiff having become a city in 1905, precludes the suggestion of a larger amount. The income of the new see might be £2500. Another diminution of St. Davids diocese could be effected by transferring Radnor to Hereford. It is an English-speaking county, and in every way looks to Hereford rather than Wales as its natural associate. It would follow that Salop should become a separate diocese under a bishop of Shrewsbury,¹ and the piece of Worcester now in the diocese of Hereford would form one diocese with the remainder of the county upon the severance of Warwickshire from the diocese of Worcester. Lichfield and Hereford between them could contribute the

¹ At the Diocesan Conference of 1905, the Bishop of Lichfield dwelt at length upon the alterations in the arrangements necessitated by the foundation of the see of Birmingham and the resignation of the suffragan Bishop of Shrewsbury (Sir Lovelace Stamer). A considerable reduction in area was made by the transfer of sixteen parishes, containing a population of 124,000, to the diocese of Birmingham. Nevertheless the Bishop considered that the circumstances emphasised "the obvious desire that Shropshire should as soon as possible be formed into an independent diocese, with its own diocesan bishop and its own cathedral."—*Guardian*, November 8, 1905.

greater portion of the endowment of the new see. The dioceses would thus be as follows:—

Diocese.	Population in 1901.	Acres.	Parishes.
Llandaff (Glamorgan) . . .	859,931	518,863	159
Brecon or Newport (Monmouth and Brecon) . . .	352,289	819,013	204
St. Davids (Cardigan, Carmarthen, and Pembroke)	284,300	1,423,597	272
Hereford (Hereford and Radnor)	137,406	840,085	268
Shrewsbury (Salop) . . .	239,783	861,802	284

Before leaving Wales, the testimony of a Welsh bishop may be quoted as to the advisability of division. It was Dr. Vowler Short, Bishop of St. Asaph, who said forty years ago in Convocation:—

“My diocese is perhaps one of the smallest in the kingdom, but I have not the smallest doubt of the absolute necessity for an increase of the Episcopate. I may perhaps be permitted to give an illustration of the necessity in the case of my own diocese. If you were to divide it into two parts, one of them would be within forty miles of the bishop and the other would be forty miles beyond him. I was lately looking over what had been done in the diocese—I do not mean spiritually, but physically—and I found that

the increase of churches, schools, and parsonages in that part of the diocese nearest to the bishop is very nearly double the increase in the more distant portion of the diocese.”¹

East Anglia.

The circumstances of the East are not dissimilar from the West. For sixty years the division of the diocese of Norwich has been under consideration. Now the diocese of St. Albans also needs attention. During the years 1891 to 1901 the rate of growth per cent. was the highest of all the dioceses, and the aggregate increase larger than any except London. Within this area, containing a variety of elements, there are upwards of a thousand clergy. In “London over the border” as in South Wales there is the same rapid growth of population without tradition or public spirit, which needs the vitalising force of religion in a special degree. Walthamstow, for example, has grown in a quarter of a century from 5000 to 110,000. It is stated that if every place of worship in the town were filled to its utmost there would

¹ *Chronicle of Convocation*, May 24, 1865, p. 2264.

still be needed accommodation for 90,000.¹ The Church struggles to do her best with an equipment which is totally inadequate. The spiritual destitution is appalling. The remainder of the diocese has to be neglected for the sake of this area, so that the relationship of "London over the border" to St. Albans is very much that, now terminated, of South London to Rochester.

The resignation by Lord Alwyne Compton of the see of Ely in 1905 afforded an opportunity for the renewal of a scheme drawn up in 1889 by representatives of the dioceses of Norwich, Ely, Peterborough, and St. Albans for dealing with East Anglia. It was proposed that Ely should surrender West Suffolk and Norwich East Suffolk to constitute a Suffolk diocese; that Ely should relinquish Bedfordshire,² to constitute, with Hertfordshire, the St. Albans diocese, Essex, like Suffolk, having a bishop of its own; that Leicestershire might be taken from Peterborough to constitute a third new diocese. The

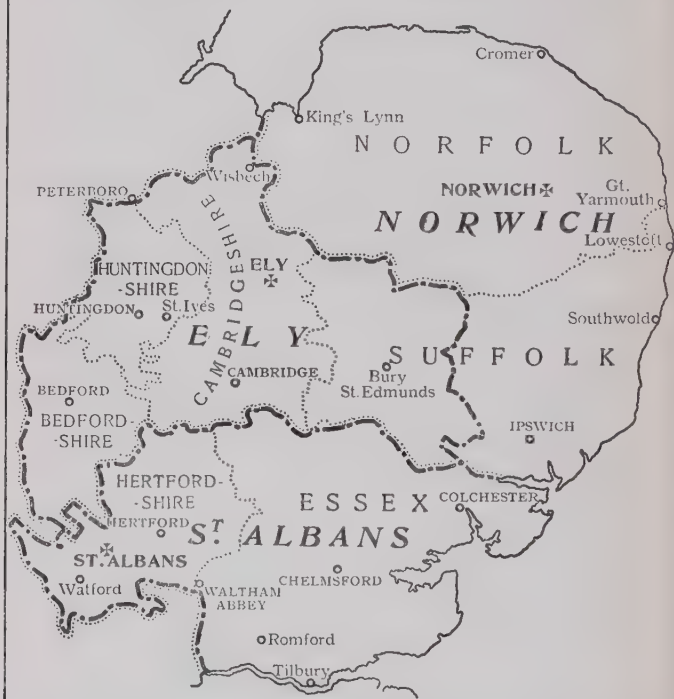
¹ *Report of St. Albans Diocesan Conference, 1904.*

² A bishop living at St. Albans can visit Luton in fifteen minutes and Bedford in thirty-seven, and from these, the two principal towns in Bedfordshire, can visit any village in the county within two hours.

Map of the EAST ANGLIAN DIOCESES

REFERENCE

Present Diocesan Boundaries ————
County Boundaries
to be followed for the new dioceses.



diocese of Ely is not only the key as regards territory, but also is indispensable for the solution of the financial problem.

The endowment of the see of Ely is £5500 per annum, with two houses, the one in London (Ely House, Dover Street) being reckoned as worth a capital sum which would yield at least £500 per annum. It is proposed that Ely should be reduced to £4000 per annum, with the palace at Ely, leaving an estimated surplus of at least £2000 per annum to form the nucleus of the endowment of the two sees. In like manner the income of the see of Norwich would be reduced from £4500 to £4000, and of St. Albans from £3200 to £2500 contingently upon a suitable house being provided on a site already purchased. The Bishop of St. Albans has expressed his readiness to hold the bishopric at the reduced income of £2500, which he would propose to substitute as the sum desirable for new sees with a proviso that, should a bishop resign and require a pension, a minimum of £2000 a year must be reserved to his successor. He also considers that £300 instead of £500 per annum, as hitherto, is sufficient in lieu of a house. Towards the endowment for the two new sees there would

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be £3200 per annum from the contributory bishoprics, so that upon the basis of these figures only £88,000 are required in order to complete the whole scheme. As seven counties would be benefited, it should not be difficult to complete the sum. This is the scheme which has received the approval of the three Diocesan Conferences, Canterbury Convocation, and the House of Laymen.¹

The subdivision according to this arrangement may be shown as follows:—

Diocese.	Population in 1901.	Area.	Parishes.
Chelmsford (Essex) . . .	1,083,998	979,532	452
Ely (Cambridge and Huntingdon) ²	783,941	360,180	431
Ipswich (Suffolk) . . .	373,353	948,768	465
Norwich (Norfolk) . . .	476,553	1,314,612	607
St. Albans (Hertford and Bedford)	561,370	576,225	305

Although the limitation of Norwich to the

¹ The above proposal was agreed upon between the Bishops of Norwich and St. Albans and the late Bishop of Ely, Lord Alwyne Compton. The present Bishop of Ely has asked for time to ascertain the exact amount which he can surrender from the income of his see, while desirous, if possible, of carrying out the original scheme in its entirety.

² There are several pieces of other counties in the diocese not fully taken into account in these figures.

county of Norfolk would be a considerable relief, it is not the only measure required in order to place the work of the bishop within his grasp. In no diocese is there more necessity for a well-considered scheme for union of parishes worked from strong centres. Out of 900 parishes in the diocese there are 553 which have less than 500 inhabitants. One or two districts might well be chosen for experiments on a voluntary basis, and if successful there could be no stronger argument for legislative sanction.

In the above tabulated statement it has been necessary to give names to the two new dioceses. Naturally choice has been made of the county town without, however, any attempt to prejudge a question which must be decided mainly by the counties and dioceses concerned.

The Midlands.

When the obvious and most imperative needs have been met, there still remain others which are not much less urgent. Southwell is an example of one of those ill-considered arrangements prompted by expediency, and not founded upon any principle. From the time of his appoint-

ment when the diocese was first formed in 1884 Dr. Ridding always protested against the attempt to join together two counties without any connection. Forming them into one diocese did something to draw them together, and his own activity was a unifying force. Nevertheless, in his last Charge, written from his deathbed and never delivered, the late bishop expressed his conviction that a county is the best area for a diocese. He added:—

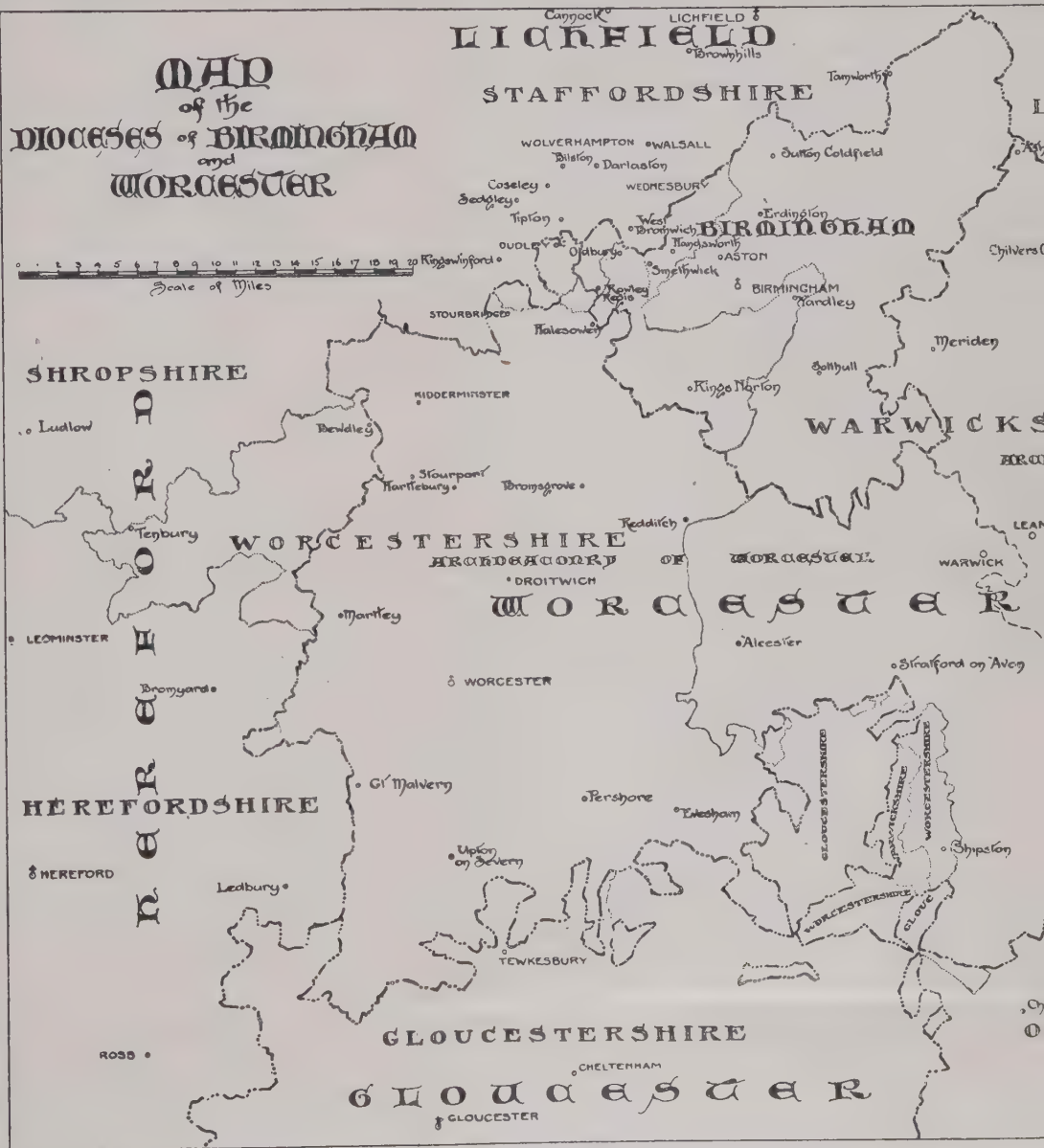
“It is scarcely realised that many unobserved changes in material circumstances of our counties have made a bishop’s visits all round them less immediately possible, not more, than I found them.”¹

The arrangement of boundaries and the choice of a see town present no difficulties. The county and county town of Derby are obvious as the area of the diocese and the seat of the bishop. Towards the endowment Southwell might contribute £500 a year. The Churchmen of the two counties would have to decide what sum between £1500 and £2000 per annum they would add to that amount. There should be

¹ *Southwell Diocesan Magazine*, October 1904.

MAP of the DIOCESES of BIRMINGHAM and WORCESTER

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
Scale of Miles



MARKET BOSWORTH
WESTERSHIRE

HINCKLEY

WENTRY

IRE
OF

Rugby

DAVENTRY

NORTHAMPTONSHIRE

NORTHAMPTON

Worcester

BANDURY

Deodington

BUCKINGHAM

ORDSHIRE

Bicester

OXFORD

BUCKINGHAMSHIRE

Sydney Perkins
Dall.

REFERENCE.

Diocesan Boundaries.

County do.

Diocesan Boundaries coinciding
with County Boundaries.

Boundaries of Archdeaconries.

Cathedral Cities.

8

no difficulty in raising the sum, especially as the subscription of £500 per annum for the suffragan would no longer be necessary.

The neighbouring county of Leicester needs also to be formed into a separate diocese as was suggested in the East Anglian scheme put forward in 1889. The appointment of a suffragan, taking his title from the county town, as in Derbyshire, has prepared the way for the division, so as to leave the Bishop of Peterborough with the counties of Northampton and Rutland. Leicester is a rapidly growing place, and its increase in population mainly served to bring the total for the county at the census to 437,490. The Bishop of Peterborough is ready to make a substantial contribution from his income.

Before leaving the Midlands it is well to notice that the formation of the new diocese of Birmingham has been so long delayed that it does not even provide that increase of the Episcopate which is of immediate necessity. The diocese of Worcester still contains 375 parishes and 520 clergy serving a population of 577,600. The feeling expressed by Bishop Gore in his Primary Charge "that a satisfactory arrangement will not be arrived at until Coventry

becomes the seat of at least a suffragan bishop," is strong. The city has a population of 80,000 people, and is also the place of chief commercial importance in the diocese. It is practically isolated by the formation of the new diocese both from the see city and the residence of the bishop. Around it are the flourishing towns of Nuneaton and Rugby, to which it is the ancient ecclesiastical centre. The grand old Church of the Archangel stands waiting to receive again a bishop's throne.

Further south there is the diocese of Oxford, containing 650 parishes. It is impossible for the Bishop to have a real personal acquaintance with the conditions of the problems in each one. The diocese is remarkable for the number of little bits of counties which are tacked on to it: three houses in Gloucestershire, 20 in Warwickshire, 235 people in Hertfordshire, 400 people in Middlesex, 450 each in Surrey and Hants, and 600 in Wiltshire. Berkshire should be formed into a separate diocese with the see at Reading, so as to leave to the Bishop of Oxford Buckingham and Oxford.

South of the Thames the position of Winchester, to which attention has already been

directed, needs to be dealt with by action. In selecting the various areas for new dioceses, some endeavour has been made to single out those which are the most urgent as an expression of the main principle, for which it is hoped to obtain more general acceptance. It is the weakness of Episcopacy throughout the whole Church of England which needs to be realised by Churchmen in all positions. When that fact is grasped and its consequences realised, then there is good hope that they will set to work to remedy the defect by combining to carry out sound schemes for the division of dioceses.

CHAPTER VII

THE POSITION OF THE STATE

WHEN the schemes for the division of dioceses have secured the approval of Churchmen, it is then necessary to consider the share of Parliament. A Bill for the division of a diocese is used as an opportunity for obstructive tactics, with results seriously harmful to the work of the Church. Lord John Russell had to overcome them when passing the Manchester Bishopric Bill, and his line of reasoning still remains perfectly sound. He maintained

“That having a Church which was intended for the population of this country, it was fit from time to time to adapt the government, the machinery, and the regulating powers of that Church to the circumstances of the day, and to the increased number of the population. He believed that this was done by all other religious

communions. With respect to the Roman Catholic religion, when it was found that the members of that community increased, the number of bishops or vicars apostolic was increased. The Presbyterians and Wesleyans would likewise increase the number of their districts and stations in proportion to the number of their flocks. The union of the Church of England with the State ought not to prevent it enjoying the same advantage. It ought not to be the only religious communion in the country which should not increase the number of the governing and regulating heads of the Church, while, at the same time, pastors among the inferior clergy and the population had increased.”¹

Since that time Bills for the division of dioceses have had to contend with another serious obstacle. Parliamentary procedure as a whole has fallen into a most deplorable condition. The legislative machine breaks down session after session. There are always members to be found who are waiting to throw sand into

¹ 94 Hansard's *Debates*, 463.

the machinery. Bills of interest to Churchmen share the common fate. They are generally among the small measures which are easily thrown overboard. Mr. Balfour, when Prime Minister, expressed the opinion that among the many defects in the rules of the House of Commons the one which it is most important from the point of view of the public interest to remedy is to be found in the machinery for dealing with these smaller measures.

“The large Bill of the session the Government would always insist on passing. It might have to be got through by methods which they all admitted to be clumsy, and the necessity for which they all regretted, but it would be got through. There was no corresponding machinery for getting through small Bills, nor did he see any easy modification of their rules, any modification which would not be almost revolutionary in its character, which would enable these Bills to pass. They could not do that kind of work by any form of Home Rule or provincial councils, because these Bills had an operation throughout the whole of the United Kingdom, and must therefore be dealt with by an assembly which

had authority over the whole of the United Kingdom.”¹

The Southwark and Birmingham Bishoprics Bill was classed among the smaller Government measures and for a time shared their fate. On that account there are many who feel with Mr. Balfour the same hopeless impotence in finding any method which will more easily secure the assent of Parliament to the division of dioceses. But, as a matter of fact, these Bills do not come within the terms of Mr. Balfour’s definition, for they do not have “an operation throughout the whole of the United Kingdom.”²

A Bill for the division of dioceses, as the Archbishop of Canterbury has said, is “purely an administrative measure.” Churchmen, therefore, claim that it is quite unnecessary for Parliament to deal with it in the same way as a measure of Imperial importance, and that some simpler method should be adopted by which the

¹ August 2, 1904; 139 *Parliamentary Debates*, 581.

² It is recognised, of course, that when one member suffers, the whole body suffers with it, so that the weakness of Episcopacy in one diocese is a matter of concern to the whole Church of England; but that is a line of argument upon the spiritual side which neither appeals to Parliament as a whole, nor has to be taken into consideration for legislative purposes.

wish of the Church could receive the sanction of the State. Upon that principle it is necessary to concentrate attention, with a view to convincing the Legislature as to its soundness. At the same time it is necessary for agreement to be obtained as to the best way in which it may find expression.

The Cathedral Commission of 1855 reported in favour of the proposal advocated by the Marquis of Blandford, that an Act should authorise the Sovereign to effect the division of a diocese under certain specified conditions by Order in Council. Lord Lyttelton followed upon the same lines in the Bills which he urged upon the attention of Parliament.¹ The chief objection to this procedure is that Parliament is deprived of any opportunity to express an opinion upon the matter. Schemes of a similar kind to be authorised by Order in Council are frequently "laid upon the table" of both Houses of Parliament before receiving the assent of the King in Council. An opportunity is then given, during a period generally of thirty days, for any member to move for an address to be presented to his Majesty against the draft

¹ No. 110 of 1875, drafted by Mr. (now Sir) Walter Phillimore, is an example.

order or any part of it.¹ He included a modification, therefore, to that effect, which has been adopted by the Canterbury House of Laymen and Lower House of Convocation, and embodied in the Bill drafted by Chancellor P. V. Smith.²

There remains a third alternative which was mentioned by Mr. Balfour in the debates on the Southwark and Birmingham Bishoprics Bill, when he said that it was "a local measure, and ought on its merits really to be dealt with by Provisional Order."³

The Provisional Order system is the direct outcome of the additional work which has devolved upon Parliament during the last forty years, and there is a general agreement that one means of further relief is by its increased use. In 1899 an Act was passed by which a modification of the system in England was adopted for Scotland. It is important, because ecclesiastical affairs, such as the union of parishes and removal of churches, which are still carried

¹ The usual form of clause is given in Sir Courtenay Ilbert's *Legislative Methods and Forms*, p. 312.

² See *Report of Canterbury Convocation*, No. 237 of 1889. The Government draftsman, no doubt, would find means to shorten this Bill, so as to furnish fewer points of attack in its passage through Parliament.

³ 134 *Parliamentary Debates*, 448.

out in England by the more expensive and elaborate method of procedure, are included within its scope. By an Act of 1905, one more is added to the list of matters dealt with in England by Provisional Order. But it is the first time that the system has been regarded as applicable to ecclesiastical affairs in England.

It has been necessary from time to time to pass an Act of Parliament to render valid certain marriages owing to some irregularity about the building in which they were solemnised. A church is built to replace an old parish church, and although no deed of substitution has been executed, marriages are solemnised in the new building, and are therefore illegal. Such is an example of the circumstances of a purely local character for which an Act was required. On each occasion the whole of the cumbrous procedure had to be gone through as if it were a measure of the greatest importance. The technical distinction between an Act confirming a Provisional Order and an Act such as is required for the division of a diocese is not readily appreciated by the lay mind. But the fact that the Government took the trouble to pass this measure, for which no credit whatever was to be gained in

public estimation, is sufficient to show that there is a substantial advantage to be derived from the alteration. It was clearly a matter suitable for treatment by Provisional Order.

“There are differences of more or less importance in the mode of obtaining a Provisional Order under each particular Act, but the general nature of the steps which usually have to be taken may be indicated as follows:—The parties applying for the Provisional Order (who are termed the promoters) first give notice in the prescribed manner of their application and its objects; they then present a petition to the public department or body having jurisdiction in the matter. That body considers the question, and any objections made by persons interested, and if it does not, as it may, dismiss the application, it will, in a proper case, direct a local inquiry to be held at which both sides may appear. After the inquiry the Provisional Order is either refused or granted, but if granted is of no force until confirmed by Parliament, and to obtain this confirmation the public department concerned introduces a public Bill containing the order in a schedule. If there are still private

objectors to the order they may petition Parliament, and in this event the Bill will, after the second reading in either House, be referred to a select committee, before whom the opponents are allowed to appear and oppose as in the case of private Bills.”¹

This procedure would emphasise the point for which Mr. Beresford Hope so strongly contended :—

“That the ostensible promoter of each individual creation [of a new diocese] ought, in the first instance, not to be any commission or committee, nor Parliament itself, but the special locality which is to be benefited, acting under general enabling powers, ultimately derived from Parliament.”²

The promoters would be the bishop or bishops whose dioceses are to be divided, supported by the usual committee called together for that purpose, and the preliminary steps would run practically on the same lines as hitherto. Convocation has

¹ *Private Bill Procedure*, by Cyril Dodd, Q.C., and H. W. W. Wilberforce, 1898, p. 71.

² *Report of Church Congress*, 1861, p. 56.

been somewhat ignored in recent proceedings. Although under present circumstances an application for its approval to a scheme may be rather a matter of form, still it is most desirable to retain and lay all possible stress upon obtaining this authoritative sanction from the body, which is, after all, the corporate voice of the Church recognised by the English Constitution.

To what department should the power be given of granting the Provisional Order? The Home Office has been selected in the case of the validity of marriages Provisional Orders, but the Local Government Board appears to be the body more competent for this purpose. The department possesses an intimate knowledge of the points which have to be taken into consideration when the Church is seeking to cope with the development of neighbourhoods arising from municipal activity. It already has a staff of inspectors, fully qualified and accustomed to hold inquiries, to deal with intricate questions of boundaries, and to pacify local jealousies. In fact, it is not improbable that an experienced, tactful inspector, with an intimate knowledge of the district, and yet unbiassed upon the particular point under consideration, might at least act as assessor if

not as judge in difficult points such as were involved in the reconstruction of the diocese of Rochester.¹ The transference of all matters relating to the Burial Acts to the Local Government Board has already brought them into contact with the clergy, and given them some experience in ecclesiastical affairs. An incidental advantage of entrusting this power to the Board might be to secure that the ecclesiastical and civil boundaries of smaller areas also should coincide. Within recent years the Ecclesiastical Commissioners and the Board have both gone their own ways, regardless of each other, and the result has been confusion, so that it is often difficult to ascertain the boundaries of an ecclesiastical parish.

The Provisional Order would afford to Parliament opportunity for a thorough survey of the arrangement for the constitution of each new diocese. In practice, however, the Provisional Orders which are actually reviewed in the House itself form only a very small proportion of the whole number.

¹ The Act would naturally give power to rearrange the boundaries of existing dioceses, and would be sufficiently wide in its terms to allow details, such as the union of the offices of bishop and dean, suggested by the Bishop of Manchester, to be dealt with in the scheme.

Two other points require just a brief mention. The plan of rotation for the representation of the bishops in the House of Lords, first adopted on the foundation of the see of Manchester, has been found acceptable, and is likely to remain permanent. 'The sees of Canterbury, York, London, Durham, and Winchester entitle their occupants to a seat, but the bishops of the remainder attain a place by seniority, "provided that where a bishop is translated from one see to another, and was at the date of his translation actually sitting as a lord of Parliament, he shall not thereupon lose his right to receive a writ of summons to Parliament."¹

The election of bishops is a more serious matter, as it involves an important point of principle. Theoretically the present method is far from ideal, but it is doubtful whether any other procedure which could be devised under existing circumstances would be an improvement in practice. It is one of those points upon which historical study would be of value to the advocates of reform. An appointment to a bishopric on purely political grounds would not be thought of at the present day, nor do bishops consider whether they

¹ Bishoprics Act, 1878, 41 & 42 Vict. cap. 68, s. 5.

are bound to vote with the political party which happened to be in power at the time of their appointment. Those who object to the division of dioceses on account of the manner of choosing the bishops to rule them may be reminded of the circumstances under which a wonderful extension of the Episcopate in colonial and missionary dioceses took place in the middle of last century. Then the appointments rested with the Colonial Secretary, but that objection was not allowed to retard action, with the result that some of the dioceses created then are now held up as models for the mother country in the mode of electing their bishops. Before the voice of the Church can be heard in the election of bishops it is necessary that there should be really representative diocesan synods to declare its mind.

There has been no desire to minimise the difficulties with which Churchmen are called upon in their efforts towards an increase of the Episcopate, but they are not so great as to justify the hopeless tone which too often prevails on the subject. It is natural that there should be differences as to the application of the principle which this book has attempted to advocate, but if there is agreement upon the importance of

this matter to the welfare of the Church of England, then minor differences will assume their true proportion, and it may be hoped that these pages will have contributed something towards the strengthening of the work of our branch of the Catholic Church.

CHRONOLOGICAL TABLE

- 1534. Act authorising the appointment of suffragan bishops.
- 1539. "An Acte for the King to make Bishoppes."
- 1783. Publication of plan of Church Reform by Bishop of Llandaff (Dr. Watson) to include redistribution of episcopal revenues.
- 1833. Suppression of the Irish bishoprics, resulting in the formation of the Association of Friends of the Church.
- 1835. Appointment of Royal Commission to inquire, *inter alia*, into inequality of sizes and revenues of dioceses.
- 1836. Act constituting the Ecclesiastical Commissioners and Orders in Council passed thereunder to unite dioceses of Gloucester and Bristol and form diocese of Ripon.
- 1838. Repeal of the Act of 1836 in so far as it authorised the union of Sodor and Man with Carlisle.
- 1847. Act repealing the Act of 1836 in respect to the union of St. Asaph with Bangor, and constituting the diocese of Manchester.
- 1851. Influential petition from Churchmen headed by two archbishops, urging, *inter alia*, an increase of the Episcopate.
- 1852. Appointment of Cathedral Commission which reported in 1855.
- 1861. Lord Lyttelton's Subdivision of Dioceses Bill, supported by large body of lay and clerical opinion in Parliament.
- 1867. Lord Lyttelton's second Bill to form dioceses of Cornwall, Southwell, and St. Albans.

- 1869. Bishops' Resignation Act.
- 1870. Revival of office of suffragan bishop by consecration of Dr. Mackenzie as Bishop of Nottingham.
- 1871. Commencement of Lord Lyttelton's third attempt, terminated by his death in 1876.
- 1875. Act authorising formation of diocese of St. Albans.
- 1876. Creation of see of Truro.
- 1878. Lord Cross's Bishoprics Act authorising the constitution of the dioceses of Liverpool (1880), Newcastle (1882), Southwell (1884), and Wakefield (1888).
- 1888. Report of Committee of Canterbury House of Laymen on Increase of Episcopate followed by report of Lower House of Convocation.
- 1897. Re-formation of Bristol as separate see.
- 1904. Southwark and Birmingham Bishoprics Act.
- 1905. Enthronement of Dr. Gore as first Bishop of Birmingham (March 12), and Dr. Talbot as first Bishop of Southwark (June 29).

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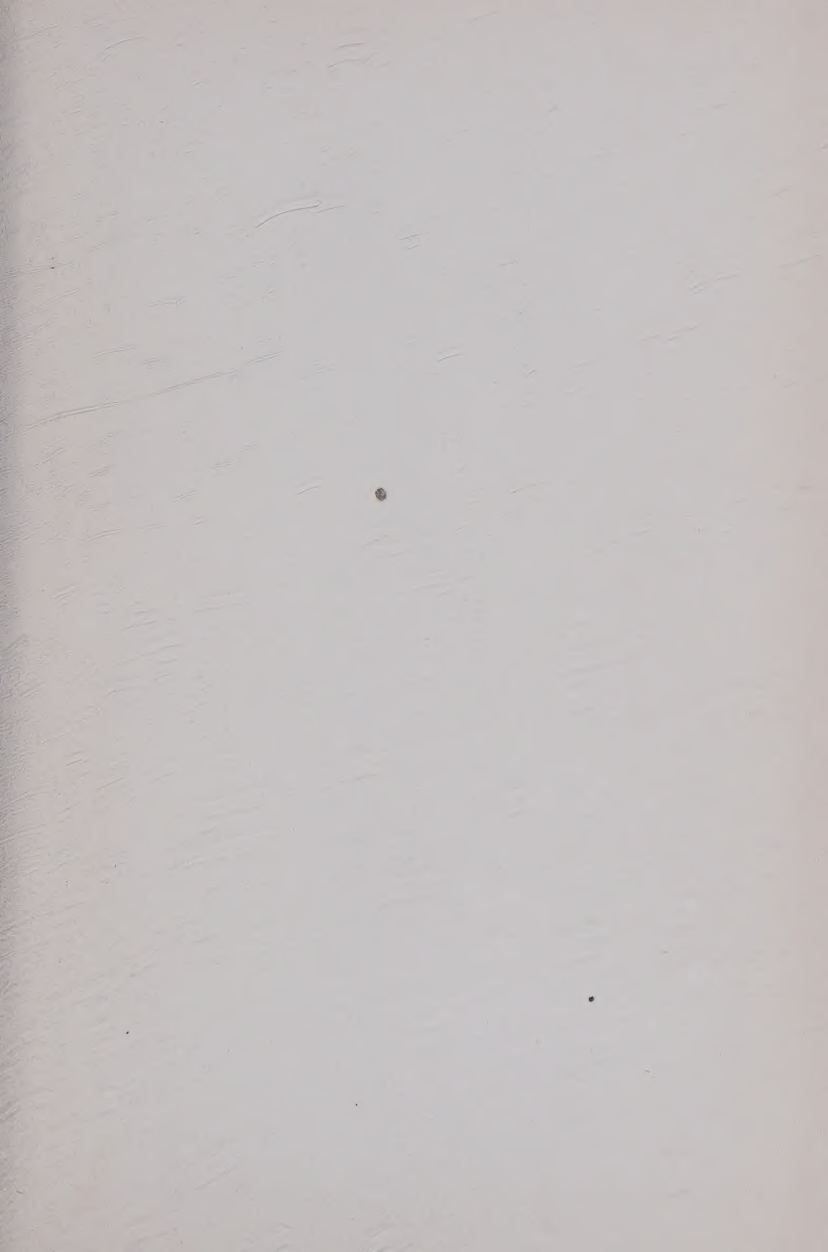
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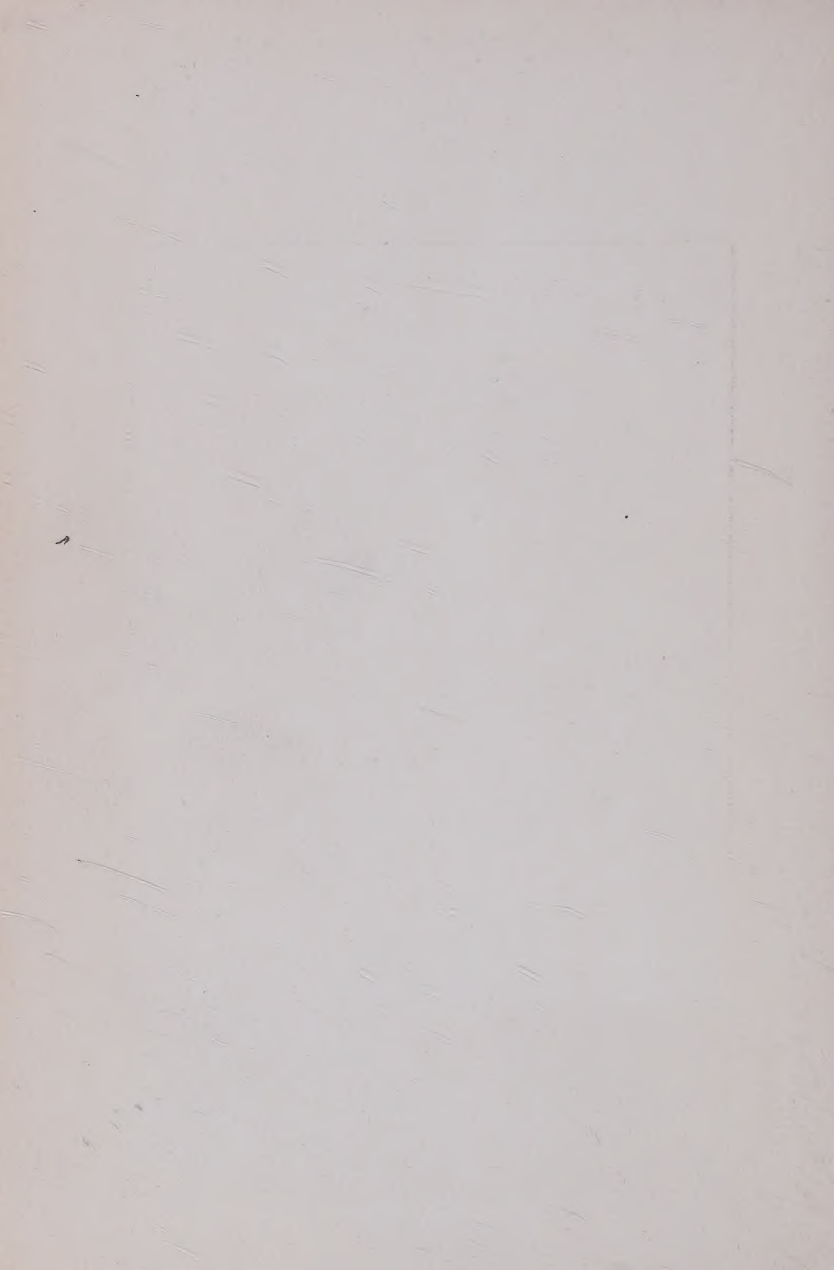
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